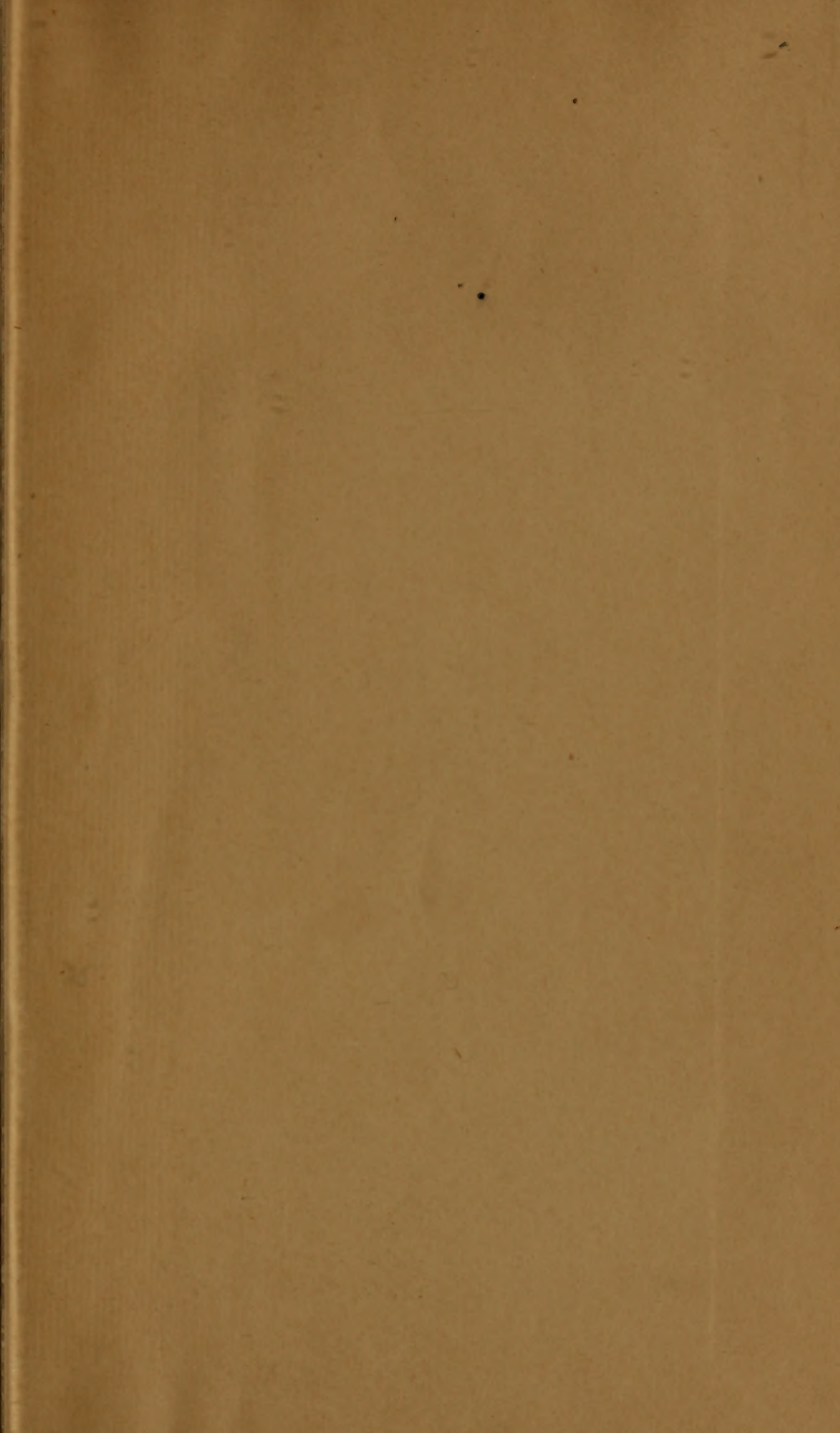


Class PA 258

Book .K 48

1841





AN

INTRODUCTION

TO THE

GREEK LANGUAGE;

CONTAINING

AN OUTLINE OF THE GRAMMAR, WITH
APPROPRIATE EXERCISES,

FOR THE USE OF SCHOOLS AND PRIVATE LEARNERS.

BY ASAHEL C. KENDRICK,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE, IN THE
HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

UTICA:

BENNETT, BACKUS, & HAWLEY, FRANKLIN SQUARE.

NEW YORK, DAYTON & SAXTON; BOSTON, GOULD, KENDALL, & LIN-
COLN; PHILADELPHIA, A. S. BARNES & Co.;
ROCHESTER, H. STANWOOD & Co.

1841.

Have 1843

PA258
K48
1841

Entered according to Act of Congress,
By BENNETT, BACKUS, & HAWLEY,
in the Clerk's Office of the Northern District of New York,
in the year 1841.

INTRODUCTION.

In preparing the little work which is here offered to the public, the author had more immediate reference to the wants of the Institution with which he is connected. An experience of more than ten years, as an instructor in the Greek language, had led him deeply to feel the need of some work which should render accessible to his own pupils, and to American students generally, the latest and most improved views in this department of Greek Philology. In no field of investigation, perhaps, have the last fifty years witnessed more diligent and successful labors than in that of the Greek Grammar. Many useless and cumbrous theories have been exploded, and much light been shed upon the structure and philosophy of this noble tongue. That the beginner in Greek should be able to avail himself of these improvements—that they should be admitted, as soon as they are fully shown to be improvements, into our systems of elementary instruction, is obviously desirable. In a study so extensive as the Greek, and which, at best, must consume no small amount of time, it is important that the student be led to his object by the most direct and improved route. He should have all the aids which the most thorough scholarship can afford him. The true principles of the language should be at once presented, in a plain and familiar manner, and he required to learn nothing which he will be obliged to discard at a subsequent stage of his progress as cumbersome and erroneous—nothing which is not the result—and will not therefore stand the test, of the most profound and searching investigation.

True, no judicious instructor will endeavor to teach the philosophy of a language, in advance of the facts. But he will feel the importance of making all his statements and modes of representation harmonize perfectly with the most enlightened philosophical views of the subject. He will, at all events, not present, on the ground of practical convenience, any instructions which he is himself aware that the student, on contemplating them from a higher point of view, will instantly reject as artificial, useless, and false. Indeed, among the most mischievous of the errors which more or less prevail in our systems of elementary instruction, is the separation which is so often made between what is correct in theory and what is convenient in practice. We meet, not unfrequently, in book,

prepared for schools, the remark, that such and such modes of exhibiting the subject are not indeed strictly correct in theory, but are adopted as being practically convenient. Statements like this the writer believes to be wholly founded in mistake. One of the best tests of the correctness of a theory is, its susceptibility of being reduced to practice; and that is unquestionably the best and soundest theory which is found most convenient and efficient in practice. The writer's own experience has certainly borne ample testimony to the correctness of these views. He has found that in proportion as his elementary instructions were thoroughly analytical and searching, and developed in fact, if not in form, the philosophy of the language, his pupils have evinced the deepest interest, and made the most rapid progress.

The above remarks are designed to apply more particularly to the Greek verb. The old mode of splitting it up into a large number of conjugations, artificially distinguished, and still more of forming the tenses from each other by a circuitous process, has done much to embarrass the progress of the student, and to obscure the beauty and destroy the symmetry of one of the noblest structures in the whole compass of human language. The writer is happy in knowing that sounder views on this subject are rapidly spreading, as the labors of the best German grammarians, Thiersch, Rost, Buttmann, Kühner, &c., are becoming better known among us. The recent Grammar of Mr. Sophocles is, in this, as in other respects, a valuable contribution to the cause of Greek Philology; and the author cherishes the hope that the time is not far distant when all the senseless jargon which has so long encumbered and disgraced our Grammars, in regard to the formation of the tenses, will be consigned to merited oblivion.

In the present work, an attempt is made to aid this object, and to assist American students in obtaining correct views on the leading points of Greek Grammar. How far the author has succeeded, a judicious public will judge. He would invite particular attention to his development of the third declension. It is, in some respects, new, and the writer indulges the hope that it will be found superior in simplicity and completeness to the methods adopted in our ordinary Grammars. The verb, also, has been treated with as much fullness as the nature of the work admitted. The subjects of the Argument, and of the nature and import of the moods and tenses, will, it is hoped, be found to be cleared of some difficulties with which they are encumbered in the ordinary mode of treatment. Those who object to the partially new nomenclature here adopted, will, it is hoped, find this no serious objection to their using the work. A half an

hour spent in explanation to their pupils will obviate any difficulty arising from this source. The author has not introduced new names of tenses from any spirit of innovation, but from a deep conviction that the existing nomenclature is extremely defective, and, in some cases, erroneous. He would, at least, recommend that the names *Imperfect Present* and *Past*, and *Perfect Present* and *Past*, and, in the Passive, *Perfect Future* should be substituted for the common designations of these tenses, as tending to give the student clear and correct impressions of their nature, and save much labor in the department of syntax. Special pains have been taken in tracing out the various meanings of the prepositions, and in rendering the vocabulary accurate, and as full as the limits of the work allowed.

The author may be permitted to say, that the leading principles of the Greek Grammar are here presented substantially in the manner in which he has for years taught them to his pupils. His custom is to go very slowly over the different topics as they come up, delaying upon each until the student is perfectly master of it. In regard to the verb, especially, the object at which he uniformly aims, is, to give each member of the class such a command of it, as that he can go through an entire verb, inflecting every part without mistake or hesitation. And this object he has generally found himself able to accomplish. Every student, of moderate abilities, in the course of a few weeks becomes able to give the inflexions of the verb in all its voices, moods, and tenses, in the space of from five to ten minutes, stating or indicating every deviation from the regular forms. No exercise, to which the author subjects his pupils, has been found more profitable than this. They acquire by it such a mastery over the verb in all its parts, as greatly to facilitate their subsequent progress.

It may be thought, perhaps, that the exercises in this book are not sufficiently numerous. Many more might have been added, but even then but a small number could have been given in comparison with those which every experienced and faithful teacher will give orally to his pupils. The writer would recommend that every instructor should add to the exercises here given, by taking the same words and throwing them into new combinations. These exercises should for a long time be of a very simple character, those words being chiefly employed with which the pupil is familiar. The use of the article, the adjective, the pronoun, &c., should be thus illustrated by familiar examples, and sufficiently copious on each head, to render the impression distinct and indelible.

If the author may be permitted to advert to his own experience as a teacher in Greek, he would express his conviction that the secret of suc-

cess here is to go slowly over the elements, and attend to only one thing at a time. To dwell on each topic until the pupil has perfectly mastered it, is the way to make his acquisitions profitable, and his subsequent progress easy, rapid, and delightful. He will not then feel that the region he has passed over swarms with enemies no less numerous and formidable than those he has yet to encounter. He will not have the difficulties magnified by being seen through the mists of imperfect, half-formed ideas. On the contrary, he will contemplate with pleasure all the ground which he has hitherto gone over. Every victory that he has achieved will prove a stimulant to renewed and augmented exertion; he will advance with constantly accelerated pace, and will feel, at every step, the toils of study repaid by the delights of perfect knowledge. Let, then, the teacher dismiss all anxiety to conduct his pupils, within a given time, over a wide surface. Let him estimate their progress, rather, by the depth to which they have descended—the accuracy and thoroughness of their knowledge, than by the number of topics to which they have given a superficial attention. Let the student be content, especially in the commencement of his course, to hasten slowly—to dig deep, and to lay the foundation of his edifice on a rock. He will find his labor amply rewarded, not only by its firmness and durability, but by the rapidity with which it is reared. The writer, on this point, speaks with knowledge. He has *tried* repeatedly the thorough method, and he has found it attended by results as satisfactory as they were unexpected. He believes, firmly, that by carrying out faithfully the principles here inculcated, a judicious teacher might, in the course of a single year, give his pupils a more extensive and radical acquaintance with the principles of the Greek language than is possessed by the majority of College students at the period of their graduation.

In conclusion, the writer would express his ardent desire that the present little work may contribute to the advancement of Greek learning in this country. That it is faultless, he has not the vanity to suppose; and, indeed, the examination of the sheets, as they have issued from the press, has suggested to him many improvements, which he would be happy if a second edition should give him the opportunity of making. The fact of its having issued from the Cambridge press, would be a sufficient guarantee for the general accuracy, neatness, and elegance of its execution; and the author has taken much pains to have it go before the public as free from errors as possible.

HAMILTON, June 9, 1841.

INTRODUCTION

TO THE

STUDY OF THE GREEK LANGUAGE.

§ 1. THE ALPHABET.

The Greek Alphabet consists of twenty-four letters, viz.

<i>A</i> α	^α <i>Αλφα</i>	<i>Alpha</i>	<i>a</i>
<i>B</i> β β	<i>Βῆτα</i>	<i>Beta</i>	<i>b</i>
<i>Γ</i> γ γ	<i>Γάμμα</i>	<i>Gamma</i>	<i>g</i> hard
<i>Δ</i> δ	<i>Δέλτα</i>	<i>Delta</i>	<i>d</i>
<i>E</i> ε	^ε <i>Ε ψιλόν</i>	<i>Epsilon</i>	<i>e</i> short
<i>Z</i> ζ	<i>Ζῆτα</i>	<i>Zeta</i>	<i>dz</i>
<i>H</i> η	^η <i>Ητα</i>	<i>Eta</i>	<i>e</i> long [thick
<i>Θ</i> θ θ	<i>Θῆτα</i>	<i>Theta</i>	<i>th</i> sharp, as in
<i>I</i> ι	^ι <i>Ιῶτα</i>	<i>Iota</i>	<i>i</i>
<i>K</i> κ	<i>Κάππα</i>	<i>Kappa</i>	<i>k</i>
<i>Λ</i> λ	<i>Λάμβδα</i>	<i>Lambda</i>	<i>l</i>
<i>M</i> μ	<i>Μῦ</i>	<i>Mu</i>	<i>m</i>
<i>N</i> ν	<i>Νῦ</i>	<i>Nu</i>	<i>n</i>
<i>Ξ</i> ξ	<i>Ξῖ</i>	<i>Xi</i>	<i>x</i>
<i>O</i> ο	^ο <i>Ο μικρόν</i>	<i>Omicron</i>	<i>o</i> short
<i>Π</i> π π	<i>Πῖ</i>	<i>Pi</i>	<i>p</i>
<i>P</i> ρ	^ρ <i>Ρῶ</i>	<i>Rho</i>	<i>r</i>
<i>Σ</i> σ, s final	<i>Σίγμα</i>	<i>Sigma</i>	<i>s</i> sharp
<i>T</i> τ τ	<i>Ταυ</i>	<i>Tau</i>	<i>t</i>
<i>Υ</i> υ	^υ <i>Υ ψιλόν</i>	<i>Upsilon</i>	<i>u</i>
<i>Φ</i> φ	<i>Φῖ</i>	<i>Phi</i>	<i>ph</i>
<i>X</i> χ	<i>Χῖ</i>	<i>Chi</i>	<i>ch</i>
<i>Ψ</i> ψ	<i>Ψῖ</i>	<i>Psi</i>	<i>ps</i>
<i>Ω</i> ω	^ω <i>Ω μέγα</i>	<i>Omega</i>	<i>o</i> long

ε and υ were originally used both as vowels and as breathings. ε was equivalent to our *h*, υ to our *f* or *v*.* When used as vowels they were called *ψιλά*, *smooth* or *unaspirated*. The sound of *f* or *v* was also expressed by a letter resembling a double gamma, (ϝ,) hence called *Digamma*.

§ 2. PRONUNCIATION OF THE LETTERS.

1. The *Consonants* are generally sounded like the English letters placed opposite them in the table. γ, otherwise hard, before a *palatal mute* (κ, γ, χ,) is sounded like *ng*, as ἄγγελος *angelos*, Ἀγχίσης *Angchises*, ἀγκών *angkōn*, Σφίγξ *Sphinx*.

2. *Vowels*. ε and η are sounded like *a* in *fate*; ε short as in δέ, η long as in ἦδη (*ādāy*). ε however, in the middle of a syllable and in the antepenult is shortened (*corripitur*) into the sound of *e* in *met*, as πέντε *pěntăy*, ἔτυπε *etŭpăy*.

3. ο and ω are sounded like *o* in *note*, ἐγὼ, ὑπὸ. ο before a consonant is commonly shortened into *o* in *not*, as λόγος (*lōgōs*).

4. α, ι, υ, may be either short or long, hence called *doubtful*.

* Of this original power of υ many traces remain in the later form of the language. Compare βούς with the Latin *bos*, *bovis*, and ναῦς with the Latin *navis*.

α long is sounded like *a* in *father*, short like *ă* in *fat*.

ι long like *i* in *machine*, short like *ĭ* in *pin*.

NOTE. In the antepenult these letters are generally sounded short.

υ always like *u* in *tube*.

5. *Diphthongs*. These are formed by the union of the back vowels, *ᾱ*, *ῆ*, *ῴ*, *ᾶ*, *η*, *ω*, with the front vowels, *υ*, *ι*, and of these latter with each other.

ᾱι, *ᾱυ*, *ει*, *ευ*, *οι*, *ου*, *ῡι*, are called *proper diphthongs*.

ᾱι, *ᾱυ*, *ηι*, *ηυ*, *ωι*, *ωυ*, *ῡι*, are called *improper diphthongs*.

In *ᾱι*, *ηι*, *ωι*, the *ι* is written under (*α*, *η*, *ω*), hence called *ι subscript*. Of the proper diphthongs,

αι is sounded like the English *ay*.

αυ like *ow* in *now*, *αὐτάρ* (*owtar*).

οι like *oi* in *voice*.

ου like *oo* in *moon*, *οὔτοι*.

υι like the English pronoun *we*.

6. *Examples*. *Μοῦσα*, pronounced with *ου* like *oo*, and *σ* sharp, as in *sin*; *μούσης*, *ου* and *σ* as before, *η* like long *a* in *fate* (*moosase*). Pronounce *αὐτός*, *αὐτῆς*, *τούτου*, *ταύτης*, *αὗται*, *ταύτην*, *τίς*, *τίνος* (*tenos*), *τύπτω*, *τύπτου*, *οὐπω*, *μέθῃ*, *ἔλεγον*, *τύπτεται*, *ἐλεξάμην*, *νίός*, *νιοί*.

§ 3. DIVISION OF THE CONSONANTS.

1. Consonants are divided into

a) *Double consonants*, ζ, equivalent to δσ (pronounced soft, dz), and ξ, ψ, for which see § 4. 1.

b) *Semivowels*, λ, μ, ν, ρ, σ, of which λ, μ, ν, ρ, are called *liquids*, and μ, ν, (together with γ sounded as ng,) are *nasals*.

c) *Mutes*, distributed according to their organ of pronunciation, thus,

lip-letters, or *labials*, π, β, φ,
 palate-letters, or *palatals*, κ, γ, χ,
 tongue-letters, or *linguals*, τ, δ, θ.

2. These are again distinguished as unaspirated, or *smooth*, π, κ, τ · aspirated, or *rough*, φ, χ, θ · and partially aspirated, hence called intermediate, or *middle*, β, γ, δ.

3. The mutes then sustain to each other a twofold relation, thus expressed ;

	<i>Smooth</i> ,	<i>Middle</i> ,	<i>Rough</i> .
Labials,	π,	β,	φ,
Palatals,	κ,	γ,	χ,
Linguals,	τ,	δ,	θ.

§ 4. CHANGES OF CONSONANTS.

The following principles enter extensively into the inflections of the Greek language.

Especially in nouns, adjectives, and participles, of the third declension, and in the verb, the student will be required to recur to them at every step.

1. Labial mutes with σ ($\pi\sigma$, $\beta\sigma$, $\varphi\sigma$,) form the double consonant ψ .

Palatals with σ ($\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$,) form the double consonant ξ . *

Linguals before σ ($\tau\sigma$, $\delta\sigma$, $\theta\sigma$,) are dropped. Thus,

$\gamma\acute{\upsilon}\pi\sigma$, $\beta\lambda\acute{\epsilon}\pi\sigma\omega$, $\varphi\lambda\acute{\epsilon}\beta\sigma$, $\gamma\rho\acute{\alpha}\varphi\sigma\omega$ — $\gamma\acute{\upsilon}\psi$, $\beta\lambda\acute{\epsilon}\psi\omega$, $\varphi\lambda\acute{\epsilon}\psi$, $\gamma\rho\acute{\alpha}\psi\omega$.

$\kappa\acute{o}\rho\alpha\kappa\sigma$, $\lambda\acute{\epsilon}\gamma\sigma\omega$, $\theta\acute{\nu}\nu\chi\sigma$, $\varphi\acute{\alpha}\lambda\alpha\gamma\gamma\sigma$, — $\kappa\acute{o}\rho\alpha\xi$, $\lambda\acute{\epsilon}\xi\omega$, $\theta\acute{\nu}\nu\xi$, $\varphi\acute{\alpha}\lambda\alpha\xi$.

$\chi\acute{\alpha}\rho\iota\tau\sigma$, $\lambda\alpha\mu\pi\acute{\alpha}\delta\sigma$, $\pi\acute{\epsilon}\iota\theta\sigma\omega$, $\acute{\alpha}\delta\sigma\omega$, $\sigma\acute{\omega}\mu\alpha\tau\iota\sigma$, — $\chi\acute{\alpha}\rho\iota\sigma$, $\lambda\alpha\mu\pi\acute{\alpha}\sigma$, $\pi\acute{\epsilon}\iota\sigma\omega$, $\acute{\alpha}\sigma\omega$, $\sigma\acute{\omega}\mu\alpha\sigma\iota$.

2. Labials before μ ($\pi\mu$, $\beta\mu$, $\varphi\mu$,) become μ .

Palatals before μ ($\kappa\mu$, $\gamma\mu$, $\chi\mu$,) become γ .

Linguals before μ ($\tau\mu$, $\delta\mu$, $\theta\mu$,) become σ .

Thus,

$\tau\acute{\epsilon}\tau\upsilon\pi\mu\alpha\iota$, $\epsilon\acute{\iota}\lambda\eta\beta\mu\alpha\iota$, $\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\mu\alpha\iota$, — $\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$, $\epsilon\acute{\iota}\lambda\eta\mu\mu\alpha\iota$, $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$.

$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\mu\alpha\iota$, $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\chi\mu\alpha\iota$, — $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$, $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\gamma\mu\alpha\iota$.

$\eta\acute{\nu}\nu\tau\iota\mu\alpha\iota$, $\eta\delta\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\iota\theta\mu\alpha\iota$, — $\eta\acute{\nu}\nu\sigma\mu\alpha\iota$, $\eta\sigma\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$.

3. Linguals before linguals usually become σ , as $\epsilon\pi\acute{\epsilon}\iota\theta$ - $\theta\eta\nu$ $\epsilon\pi\acute{\epsilon}\iota\sigma$ - $\theta\eta\nu$, $\eta\delta$ - $\theta\eta\nu$ $\eta\sigma$ - $\theta\eta\nu$, and

* Except compounds with $\iota\kappa$, as $\iota\kappa\sigma\acute{\omega}\zeta\omega$, not $\iota\xi\acute{\omega}\zeta\omega$.

before κ are dropped, as $\pi\acute{\epsilon}\pi\epsilon\iota\theta\kappa\alpha$, $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$, $\eta\delta\kappa\alpha$ $\eta\kappa\alpha$, $\eta\rho\alpha\delta\kappa\alpha$ $\eta\rho\alpha\kappa\alpha$.

4. ν , μ , and γ sounded as ng , are nasal, ν a lingual, μ a labial, γ (ng) a palatal. Therefore ν stands only before linguals; before the labials (β , π , φ , μ ,) it is changed into μ , before the palatals (κ , γ , χ ,) into γ . Thus, for $\epsilon\nu\beta\acute{\alpha}\pi\tau\omega$, $\epsilon\nu\pi\acute{\iota}\pi\tau\omega$, $\sigma\upsilon\nu\pi\rho\acute{\alpha}\sigma\sigma\omega$, $\sigma\acute{\upsilon}\nu\varphi\eta\mu\iota$, $\sigma\acute{\upsilon}\nu\beta\omicron\lambda\omicron\varsigma$, $\sigma\upsilon\nu\gamma\rho\alpha\varphi\acute{\epsilon}\upsilon\varsigma$, write $\epsilon\mu\beta\acute{\alpha}\pi\tau\omega$, $\epsilon\mu\pi\acute{\iota}\pi\tau\omega$, $\sigma\upsilon\mu\pi\rho\acute{\alpha}\tau\tau\omega$, $\sigma\acute{\upsilon}\mu\varphi\eta\mu\iota$, $\sigma\acute{\upsilon}\mu\beta\omicron\lambda\omicron\varsigma$, $\sigma\upsilon\gamma\gamma\rho\alpha\varphi\acute{\epsilon}\upsilon\varsigma$.

5. ν before ρ or λ is changed into the same letter, as $\sigma\upsilon\nu\lambda\acute{\epsilon}\gamma\omega$ $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$, $\sigma\upsilon\nu\rho\acute{\alpha}\pi\tau\omega$ $\sigma\upsilon\rho\acute{\rho}\acute{\alpha}\pi\tau\omega$.

6. ν before σ is omitted, (except in $\epsilon\nu$ and $\sigma\acute{\upsilon}\nu$, of which the latter is sometimes assimilated, as $\sigma\acute{\upsilon}\nu\sigma\iota\tau\omicron\varsigma$, $\sigma\acute{\upsilon}\sigma\sigma\iota\tau\omicron\varsigma$. It is also retained in a few other words.) as $\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$ $\delta\alpha\acute{\iota}\mu\omicron\sigma\iota$, $\mu\acute{\epsilon}\lambda\alpha\nu\varsigma$ $\mu\acute{\epsilon}\lambda\alpha\varsigma$.

7. ν and a lingual ($\nu\tau$, $\nu\delta$, $\nu\theta$,) before σ are both dropped, and the preceding vowel, if short, is lengthened, as $\pi\acute{\alpha}\nu\tau\iota\varsigma$ $\pi\acute{\alpha}\sigma\iota$, $\tau\epsilon\tau\acute{\upsilon}\varphi\alpha\nu\tau\iota\varsigma$ $\tau\epsilon\tau\acute{\upsilon}\varphi\alpha\sigma\iota$, $\delta\epsilon\iota\kappa\nu\acute{\nu}\nu\tau\iota\varsigma$ $\delta\epsilon\iota\kappa\nu\acute{\nu}\sigma\iota$. In this case ϵ goes into $\epsilon\iota$, and \omicron into $\omicron\upsilon$, as $\lambda\acute{\epsilon}\omicron\nu\tau\iota\varsigma$ $\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota$, $\tau\upsilon\varphi\theta\acute{\epsilon}\nu\tau\iota\varsigma$ $\tau\upsilon\varphi\theta\epsilon\acute{\iota}\sigma\iota$, $\acute{\epsilon}\kappa\omicron\nu\tau\iota\varsigma$ $\acute{\epsilon}\kappa\omicron\upsilon\sigma\iota$, $\tau\acute{\upsilon}\pi\tau\omicron\nu\tau\iota\varsigma$ $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$, $\omicron\delta\omicron\nu\tau\iota\varsigma$ $\omicron\delta\omicron\upsilon\varsigma$, $\tau\upsilon\pi\acute{\epsilon}\nu\tau\iota\varsigma$ $\tau\upsilon\pi\epsilon\acute{\iota}\varsigma$.

8. Two mutes of different organs standing together, must be of the same degree of aspiration, as $\pi\tau$, not $\pi\theta$ · $\kappa\pi$, not $\kappa\beta$ · $\beta\delta$, not $\beta\tau$. The first is generally accommodated to the second, as $\rho\acute{\alpha}\varphi\tau\omega$ $\rho\acute{\alpha}\pi\tau\omega$, $\acute{\epsilon}\tau\acute{\upsilon}\pi\theta\eta\nu$ $\acute{\epsilon}\tau\acute{\upsilon}\varphi\theta\eta\nu$,

ἐλέγθην ἐλέχθην, ὀκδοος ὄγδοος, γραπτός γραπιός. Except ἐκ in composition, as ἐκθεῖναι.

9. Two successive syllables do not begin each with an aspirate. The first therefore is made smooth. This rule holds especially in reduplication, as τέθυκα for θέθυκα, πεφίληκα for φεφίληκα, τίθημι for θίθημι.

Exc. a) Aor. Pass. in θην, as ἐμισθώθην. b) Compound words generally, as ἐφυφαίνω, ἀμφιχυνθείς.

In ἔχω this rule applies to the rough breathing, as ἔχω for ἔχω.

10. A smooth mute preceding a rough breathing is aspirated; thus, for ἐπῆμερος ἐφήμερος. So in separate words, as ἀφ' οὗ for ἀπ' οὗ.

11. The concurrence of three consonants is generally avoided; often by dropping σ, as ἐσφάλλσθαι ἐσφάλλθαι, τετύπσθαι (τετύψθαι) τετύφθαι, πεπλέκσθαι (πεπλέξθαι) πεπλέχθαι.

Exc. a) When the first or last of the consonants is a liquid (λ, μ, ν, ρ, γ sounded as ng), as πεμφθείς, σκληρός, τέγξω. b) When κ or σ comes in composition before two consonants, as δύσφθαρτος, ἔκπτωσις, ἐκπύχω. On the other hand, a kindred mute is sometimes inserted between two liquids, to smooth the pronunciation, as ἀνρός ἀνδρός, μεσημερία μεσημβρία, μέμλεται μέμβλεται.

12. Promiscuous examples. Let the pupil write properly the following words; ἐτύπθην, ἐλήβθην, ἔπδομος, βέβλαπμαι, πάντα, τύπσω, ἐνγράφω, ἐνγέγραπται, ἐνγέγραφμαι, ἐνγέγραψαι, ἐνβέβαπμαι, ἐνεβάπθην, ἐνχειρίδιον, συναμβάνω, συνλήβσομαι, συνληβθῆναι, τέθραφμαι, τέθραφται, λέγσω, ᾄδμα, ψήφιδμα, βλέποντι, θιθέντι, δίδόντι, ἄρπάδσω, νύκτι, ἄνακτι, χειμῶνσι, γύψι, κλίμακσι, φέφανκα, πεποίθαντι, συνπείθσαι, φλέβσι, γράφσω, αἰῶνσι.

§ 5. BREATHINGS.

1. Every word beginning with a vowel has either a smooth or rough breathing (*spiritus asper* or *lenis*). The rough breathing is indicated thus (´), as ἄρμονία, and answers to our *h*. Elsewhere the smooth breathing (˘) is employed, which does not perceptibly affect the pronunciation, as ἐπέι.

2. In diphthongs the breathing is placed over the second letter, as αἰρέω, εἶλον.

3. *ν* in the Attic dialect is always aspirated at the beginning of a word, as ὑάκινθος, ὑπό.

4. *ρ* at the beginning of a word or syllable is aspirated, as ῥήτωρ. When *ρ* is doubled, the first takes the smooth breathing, the second the rough, as Πύρρος.

§ 6. ACCENTS.

1. One syllable in every Greek word has an accent, *i. e.* is pronounced with a slight elevation and stress of voice, called (προσφδία ὀξεῖα) a *sharp tone* or *accent*. This syllable is indicated by this mark (') placed over the accented syllable, as εὐθύς. This is called the *acute accent*.

2. All other syllables are said to be pronounced with the *grave accent*, or *falling tone* (``), which is not usually expressed.

3. When a word, whose last syllable is accented, stands in connexion before other words, the acute is softened down, and is expressed by the grave; thus, ὄργη δὲ πολλὰ δρᾶν ἀναγκάζει κακά. When therefore the student meets with the grave accent on the last syllable of a word, he will remember it is merely a softened acute.

4. When two syllables, having an acute accent followed by a grave, are combined in pronunciation, their united accents make the circumflex (^)~, as κέεπος κῆπος.

§ 7. PLACE OF THE ACCENTS.

1. The acute accent stands always over one of the last three syllables, the circumflex over one of the last two.

2. The circumflex requires a long vowel or diphthong, as *τιμᾶτε, καλοῦ, φεῦγε, φῶς*.

3. The acute can stand on the antepenult, only when the final syllable is short. The diphthongs *αι* and *οι* at the end of words are, in reference to this rule, chiefly regarded as short, as *ἄνθρωποι, τύπεται*. The principal exception is the *Opt. 3. Sing.*, as *ποιήσαι*.

4. When the last syllable is short, or long only by position, the penult, if long, takes only the circumflex, as *ῥῆμα, οἶνος*.

5. If the final syllable is long, the penult can have only the acute, as *ῥήτωρ, οἶνη*.

6. Contracted final syllables generally take the circumflex, as *ἀληθοῦς, τιμᾶ*.

7. Let the pupil accent the following words (the dots indicating the accented syllable), *χρῆ-
ᾱ, ἔ-τυπτον, σῦ-νοδος, Ἀλε-ξανδρος, παρᾱ, εἰῶθει,
ἀν-ἔ-γνω, δακτῦ-λιον, ἐκ-εῖ-νον, σφραγῖ-δα, πρᾱ-γμα,
ἐπ-ἔ-θηκεν*.

§ 8. CONTRACTIONS.

1. These arise from the concurrence of two or more vowels, and take place sometimes in the radical part of a word, as *ἔαρ, ἦρ*, more frequently by a vowel in the termination meeting a vowel in the root, as *τείχε-ος, τείχους*.

2. The following are some of the usual contractions.

a) εῖ and οῖ into the diphthongs εἰ and οἰ, as *τείχεῖ* *τείχει*, *αἰδοῖ* *αἰδοῖ*.

b) Two vowels into a kindred long sound, as *εα* into *η*, *τείχεα* *τείχη*. *εε* into *ει*, as *ποίηε*, *ποίηι*. *εο*, *οε*, *οο*, into *ου*, as *τείχεος* *τείχους*, *μίσθ-οε-ου*. *αο*, *αου*, *αω*, *οα*, *οη*, into *ω*, as *τιμάωμεν* *τιμῶμεν*, *αἰδόα* *αἰδῶ*.

c) *αε*, *αη*, into *α*, as *ἄεθλος* *ἄθλος*, *τίμαε* *τίμα*. *αει* and *αη* into *ᾱ*, as *τιμάει* *τιμᾱ*.

d) *ε* before or after a long sound disappears, *εοι οἰ*, *εη η*, *εω ω*, *ωε ω*.

Exc. *εαι η*, as *τύπτεαι* *τύπη*.

e) *ο* before and after long *ο* sounds (*ω*, *οἰ*, *ου*,) disappears.

Exc. *οει* and *οη* become *οι*.

Inf. *οειν* becomes *ουν*, as *μισθόειν* *μισθοῦν*.

For exceptions to the above rules see declensions, &c.

§ 9. FINAL LETTERS.

1. To datives plural in *σι*, and to third persons of verbs in *ε* and *ι*, *ν* is added before words beginning with a vowel, as *ἐν πόλεσιν αὐτοῦ*, *ἔτυπεν αὐτόν*. This is called *ν ἐφελκυστικόν*.

2. The preposition *ἐκ*, *out of*, becomes *ἐξ* before a vowel. *Οὐ*, *not*, becomes before a

vowel οὐκ or οὐχ, as οὐ πάρεστιν, οὐκ ἔστιν, οὐχ ὑπεστιν.

3. σ is a weak letter, and easily falls away, μέχρ^{ις} and μέχρ^ι, ἀχρ^{ις} and ἀχρ^ι, οὕτως and οὕτω. See § 4. 11. § 11. 4. 6., and 2d Pers. Sing. Pass. of Verbs.

4. No genuine Greek word ends in any other consonant than ν, ρ, or σ, except ἐκ and οὐκ, which, however, never terminate a clause.

OBS. Hence nouns, whose root terminates in any other than one of these consonants, always either drop this consonant, as πραγ^{ματ}, πραγ^{μα}, or assume another letter, usually σ, as λαμπάδ (λαμπάδ^ς) λαμπάσ.

§ 10. CHARACTERS.

1. The Greek mark of interrogation is the English semicolon (;), as τί τοῦτο ; for a colon and semicolon a point is placed at the top of the line, thus τοῦτο · καί.

2. Apostrophe (') cuts off a vowel from the end of a word when the next begins with a vowel, as ἀπ' ἀρχῆς.

3. Crasis (') is frequently employed to indicate the coalescence of vowels in different words, to prevent a hiatus, as τὸ ἀληθές τὰ ἀληθές, τὰ ἀγαθὰ τὰ ἀγαθὰ, τὰ ἐμὰ τὰ ἐμὰ, καὶ ἐν καὶν.

§ 11. DECLENSION OF NOUNS.

1. Greek nouns have three numbers, singular, plural, and dual (denoting two); and five cases expressing different relations, as follows,

Nom. The subject of the verb.

Gen. *Of* or *from*, indicating possession or origin.

Dat. *For* or *with*, remote object or instrument.

Acc. The object of the verb.

Voc. Used in addressing a person.

2. There are three forms of Greek declension, in all which one primitive form of inflexion is distinctly traceable. This form is probably retained with least change in impure (and some pure) nouns of the third declension.

3. In the inflexion of nouns we distinguish two parts, the *root* and the *termination*. A termination can be in no other consonant than ν , ρ , or σ (§ 9. 4). The *roots*, to which they are appended, may have every variety of termination. They may end in either of the following letters, *mutes*, π , β , φ , χ , γ , κ , τ , δ , θ , *liquids*, λ , μ , ν , ρ , *vowels*, α , ε , η , ι , o , υ , ω .

4. The general termination of the nominative is σ : this being a weak letter (§ 9. 3) it

is frequently dropped. This is especially the case with feminine nouns of the first declension, and neuters of the second and third.

5. All the consonant roots (mutes and liquids) with the roots in ϵ , ι , ν , belong to the third declension, those in α and η to the first, those in \omicron and ω chiefly to the second. The following table presents the usual forms.

6. Terminations,				
<i>Sing.</i>				
N. ς	ὄφι	ἐλπίδ	ἀληθές	μῶσα λόγo
G. $\omicron\varsigma$	ὄφιος	ἐλπίς	ἀληθής	μῶσα λόγo-ς
D. ι	ὄφι-ος	ἐλπίδ-ος	ἀληθέ-ος	λόγo-ος(om. σ) λόγoν
A. $\nu(\alpha)$	ὄφι-ι	ἐλπίδ-ι	ἀληθέ-ι	λόγo-ι(λόγῳ)
V.	ὄφι-ν	ἐλπίδ-α	ἀληθέ-α	λόγo-ν
	ὄφι	ἐλπίς	ἀληθές	λόγo-ε(λόγε)
<i>Dual.</i>				
N.A.V. ϵ	ὄφι-ε	ἐλπίδ-ε	ἀληθέ-ε	μῶσα-ε(μῶσα)
G.D. $\omicron\nu\nu(\iota\nu)$	ὄφι-οιν	ἐλπίδ-οιν	ἀληθέ-οιν	λόγo-ε(λόγῳ) λόγo-ιν(λόγoν)
<i>Plur.</i>				
N. $\epsilon\varsigma$	ὄφι-ες	ἐλπίδ-ες	ἀληθέ-ες	μῶσα-ες(μῶσαι)
G. $\omega\nu$	ὄφι-ων	ἐλπίδ-ων	ἀληθέ-ων	μῶσά-ων(μῶσων)
D. $\sigma\iota(\iota\sigma\iota)$	ὄφι-σι	ἐλπίδ-σι	ἀληθέ-σι	μῶσά-σι(μῶσαις)
A. $\alpha\varsigma$	ὄφι-ας	ἐλπίδ-ας	ἀληθέ-ας	μῶσα-ας(μῶσας)
V. $\epsilon\varsigma$	ὄφι-ες	ἐλπίδ-ες	ἀληθέ-ες	μῶσα-ες(μῶσαι) λόγo-ες(λόγοι)

7. The principal irregularities in *λόγος* and *μουσα* arise, it is perceived, from the rejection of the weak consonant *σ* (§ 9. 3), and then making contractions more or less irregular, *μούσαες μούσαε μουσαι, λόγοες λόγοε λόγοι, λόγοος λόγοο λόγου*.

8. The original termination of the Acc. Sing. seems to have been in *ν*. After a consonant it was changed, by a law which prevailed extensively in the Greek language, into *α*. *α* being once adopted became the common termination, and the ending in *ν* was restricted to a few classes of pure names. Analogous changes are seen in the 3 plur. Perf. Pass., as *τετράφαται* for *τετραπνται*, and *ἐφθάραται* for *ἐφθαρνται*. And the Ionic dialect abounds in forms like the following, *πεπαύαται* for *πέπαννται*, *πνθοίατο* for *πύθοιντο*, *κεκλίαται* for *κέκλινται*, *δεσπότεια* for *δεσπότην*.*

§ 12. THE ARTICLE.

<i>Singular.</i>			<i>Dual.</i>			<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
N. ὁ	ἡ	τό	N. } τώ	τά	τώ	οἱ	αἱ	τά, the
G. τοῦ	τῆς	τοῦ				τῶν	τῶν	τῶν, of the
D. τοῖ	τῇ	τοῖ	G. } τοῖν	ταῖν	τοῖν	τοῖς	ταῖς	τοῖς, to the
A. τόν	τήν	τό				τούς	τάς	τά, the.

* See this subject treated by Hupfeld, Jahn's *Yahrbücher*, Vol. IX. (1829,) p. 472.

§ 13. FIRST DECLENSION.

Characteristic vowel α , and, in the singular, η . The masculine adds s , thus making four terminations, α , η , feminine, αs , ηs , masculine.

1. Terminations.

Sing.

N.	G.	D.	A.	V.	
$\tilde{\alpha}$	ηs	η	$\tilde{\alpha} \nu$	$\tilde{\alpha}$.	So δόξα, <i>glory</i> , γλῶσσα, <i>a tongue</i> , θάλασσα, <i>a sea</i> .
$\tilde{\alpha}$ (pure)	$\tilde{\alpha} s$	α	$\tilde{\alpha} \nu$	$\tilde{\alpha}$.	So φιλία, <i>friendship</i> , σκιά, <i>a shadow</i> , οἰκία, <i>a house</i> .
$\rho \alpha$	$\rho \tilde{\alpha} s$	$\rho \alpha$	$\rho \alpha \nu$	$\rho \alpha$.	So θύρα, <i>a door</i> , ἡμέρα, <i>a day</i> , χώρα, <i>a region</i> .
η	ηs	η	$\eta \nu$	η	So λύπη, <i>grief</i> , τιμή, <i>honor</i> , ψυχή, <i>a soul</i> , φωνή, <i>a voice</i> .
αs	ν	α	$\alpha \nu$	$\tilde{\alpha}$	So νεανίας, <i>a youth</i> , ταμίας, <i>a steward</i> , Πυθαγόρας.
ηs	ν	η	$\eta \nu$	$\tilde{\alpha}^*$	So ποιητής, <i>a poet</i> , ληστής, <i>a robber</i> , τελώνης, <i>a tax-gatherer</i> .

Dual.

α	$\alpha \nu$	$\alpha \nu$	$\tilde{\alpha}$	$\tilde{\alpha}$.
----------	--------------	--------------	------------------	--------------------

Plural.

$\alpha \iota$	$\omega \nu$	$\alpha \iota s$	$\tilde{\alpha} s$	$\alpha \iota$.
----------------	--------------	------------------	--------------------	------------------

Examples.

$\tilde{\eta}$ δόξα, <i>glory</i> .	$\tilde{\eta}$ τιμή, <i>honor</i> .	\tilde{o} πολίτης, <i>the citizen</i> .	\tilde{o} νεανίας, <i>the youth</i> .
-------------------------------------	-------------------------------------	-------------------------------------------	-----------------------------------------

<i>Sing.</i>	<i>Sing.</i>	<i>Sing.</i>	<i>Sing.</i>
N. δόξα	N. τιμή	N. πολίτης	N. νεανίας
G. δόξης	G. τιμῆς	G. πολίτου	G. νεανίου
D. δόξη	D. τιμῇ	D. πολίτη	D. νεανίᾳ
A. δόξαν	A. τιμὴν	A. πολίτην	A. νεανίαν
V. δόξα	V. τιμή	V. πολῖτα	V. νεανία

* Nouns in *ιδης*, and a few others, make the Vocative Singular in *η*, as Ἀτρεΐδης. Ληστής makes *η* or *α*.

<i>Dual.</i>	<i>Dual.</i>	<i>Dual.</i>	<i>Dual.</i>
N. A. V. δόξα	N. A. V. τιμά	N. A. V. πολίτα	N. A. V. νεανία
G. D. δόξαιν	G. D. τιμαῖν	G. D. πολίταιν	G. D. νεανίαιν
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
N. δόξαι	N. τιμαί	N. πολῖται	N. νεανίαι
G. δοξῶν	G. τιμῶν	G. πολιτῶν	G. νεανιῶν
D. δόξαις	D. τιμαῖς	D. πολίταις	D. νεανίαις
A. δόξας	A. τιμάς	A. πολίτας	A. νεανίας
V. δόξαι	V. τιμαί	V. πολῖται	V. νεανίαι.

§ 14. EXERCISES ON THE FIRST DECLENSION.

1. ENGLISH INTO GREEK.

A muse. Of a muse. Of the muse. For the muse. The muses. Of the muses. The house. The house of the muses. The friendship of the muses. The honor of the house. Grief (ἡ λύπη). The grief of the youth. The soul of the poet. The voice of honor. The door of the house. Doors of houses. The voices of the poets. The voice of friendship. Of the voices of friendship. With the tongues (ταῖς γλώσσαις) of the poets. Of the shadow of the house. Of the shadows of the houses.

REMARK 1. The genitive is often placed between the noun and article on which it is dependent ; thus, ἡ τῆς οἰκίας σκιά, *the shadow of the house* ; ἡ τῆς λύπης αἰτία, *the cause of grief*.

REM. 2. With abstract nouns, as names of virtues, vices, &c., the article is employed or

omitted at pleasure; as *drunkenness*, ἡ μέθη or μέθη, *friendship*, ἡ φιλία or φιλία.

2. Greek into English.

α and η.

Ἡ θύρα τῆς οἰκίας. Τῆς φωνῆς τῶν Μουσῶν.
 Ἡ τῆς ψυχῆς ἐπιμέλεια. Ἡ ἀγάπη τῆς τιμῆς.
 Ἡ εἰρήνης φωνή. Ἡ ζωή τῆς ψυχῆς. Αἱ σκιαὶ
 τῶν νεφελῶν. Δόξαι καὶ ἐπιθυμίαι καὶ ἡδοναί.
 Ἡ ἀρετῆς ἡδονή. Ἡ ἀρχὴ ζωῆς. Πηγὴ τῆς
 σοφίας. Αἱ οἰκίαι τῆς κώμης. Αἱ κῶμαι τῆς
 χάρας. Αἱ χῶραι τῆς γῆς. Ἡ κόμη τῆς κεφα-
 λῆς. Τῇ φωνῇ τῆς βροντῆς. Τῆς γεφύρας καὶ
 τῆς θαλάσσης.

ας and ης.

Ὁ δεσπότης τῆς οἰκίας. Ἡ νίκη τῶν Περσῶν.
 Οἱ ναῦται τῆς θαλάσσης. Ἡ καρδιά τοῦ προ-
 δότου. Ἡ κλέπτου σιγῇ. Οἱ στρατιῶται τοῦ
 Μιλιτιάδου. Τῶν Πυθαγόρου μαθητῶν. Ἡ
 Αἰρειδῶν ὀργή. Ἡ ἀλκὴ τοῦ νεανίου. Ἡ ῥώ-
 μη τῶν ἀθλητῶν. Ἡ ἀκτὴ θαλάσσης. Ἡ νεα-
 νίου παιδεία.

REMARK. The Greeks frequently omit the article, where the English idiom requires it, provided its omission creates no obscurity; thus, *the country of the king*, ἡ χώρα τοῦ βασιλέως, or ἡ χώρα βασιλέως, or ἡ βασιλέως χώρα, ἡ κλέπτου σιγῇ, *the silence of the thief*, or of a thief.

§ 15. ἜΓΩ and ΣΥ.

Sing.

N. ἐγώ, I
 G. ἐμοῦ or μοῦ, of me
 D. ἐμοί or μοί, to or for me
 A. ἐμέ or μέ, me

Sing.

N. σύ, thou
 G. σοῦ, of thee
 D. σοί, to or for thee
 A. σέ, thee

Dual.

N. A. ὡῖ, ῥώ, we two
 G. D. ὡῖν, ῥῶν, of or to us two

Dual.

N. A. σφῶϊ, σφώ, you two [two]
 G. D. σφῶϊν, σφῶν, of or to you

Plural.

N. ἡμεῖς, we
 G. ἡμῶν, of us
 D. ἡμῖν, to or for us
 A. ἡμᾶς, us

Plural.

N. ὑμεῖς, you
 G. ὑμῶν, of you
 D. ὑμῖν, to you
 A. ὑμᾶς, you.

Exercises.

1. ENGLISH INTO GREEK.

Of me. For me. Me. Of us. To us. We.
 Us. Thou. You. Of thee. Of you. We
 two. You two. The house of me (my house).
 The head of thee (thy head), ἡ κεφαλή σου.
 Thy voice. My heart (καρδία). Of my life.
 Of our lives. Our region. Of our houses. Of
 my houses.

2. Greek into English.

Ἡ γλῶσσά μου. Αἱ γλῶσσαι ἡμῶν. Ἡ ἐπι-
 θυμία τῆς καρδίας μου. Ὁ δεσπότης τῆς χώρας
 ἡμῶν. Οἱ δεσπότες τῆς χώρας. Ἡ ἡδονή τῆς φιλίας
 σου. Ἡ χαρὰ τῆς ψυχῆς μου. Ὁ μαθητής σου.
 Ἡ ἀρχὴ τῆς ζωῆς μου.

Examples with εἶναι, *to be* (see § 61), and
Prepositions (§ 75).

Ἔστι (there is) θύρα ἐν τῇ οἰκίᾳ. Ἡ μέθη
μανία ἐστίν. Ἡ ἀγάπη τῆς εἰρήνης ἐστὶν ἐν τῇ
καρδίᾳ μου. Ἡ λύπη ἐστὶν ἐν καρδίαις ὑμῶν.
Οὐκ ἐκ πενίας ἐστὶ λύπη ἀλλ' ἐξ ἐπιθυμίας. Ἡ
φιλαργυρία ἐστὶ ῥίζα τῆς κακίας. Ἐκ τῆς ἀρε-
τῆς ἐστὶν εὐδαιμονία. Ἡ ἀρετὴ καὶ ἡ σοφία
ζωὴ τῆς ψυχῆς ἐστίν. Ὁ κλέπτης ἐστὶν ἐν τῇ
οἰκίᾳ. Ἡ φιλία ἐστὶ πηγὴ ἡδονῆς. Ἡ σκηνή
μού ἐστι παρὰ τὴν θάλασσαν. Ἐν τῇ ἐντολῇ σου
ἐστι χαρὰ μου.

REMARK 1. Our indefinite article is indicated
in Greek by the absence of the article; as,
θύρα, *a door*.

2. In Greek the predicate generally omits
the article; as, ἡ ἡμέρα νύξ ἐγένετο, *the day
became night*; ἡ νύξ ἡμέρα ἐγένετο, *the night
became day*; ἡ μέθη μανία ἐστίν. But if the
predicate is more limited than the subject, it
may take the article; as, Ἰησοῦς ἦν ὁ υἱὸς τοῦ
Θεοῦ, *Jesus was the son of God*, (it being sup-
posed there was but one son of God.)

3. In Greek, as in Latin, two singular nouns
united by the conjunction καί, (*and*), take a
verb either in the singular or plural; as, τιμὴ
καὶ ἀρετὴ ἐστὶν or εἰσιν.

§ 16. CONTRACTS OF THE FIRST DECLENSION.

Ἐρέα ἐρᾶ, ἐρέας ἐρᾶς, ἐρέα ἐρᾶ, ἐρέαν ἐρᾶν, &c.

Γαλήη γαλῆ, γαλέης γαλῆς, γαλέη γαλῆ, &c.

§ 17. SECOND DECLENSION.

1. Characteristic vowel *ο*, lengthened by the Attics in some words into *ω*. The nominative attaches *s* for the masculine, *ν* for the neuter; hence *ος* and *ως*, masculine, (sometimes feminine,) *ον* and *ων* neuter.

2. Singular.				
	ὁ (<i>speech</i>)	τό (<i>work</i>)	ὁ (<i>temple</i>)	τό (<i>hall</i>)
N.	λόγος	ἔργον	νεώς	ἀνάγειον
G.	λόγου	ἔργου	νεώ	ἀνάγειω
D.	λόγῳ	ἔργῳ	νεῶ	ἀνάγειω
A.	λόγον	ἔργον	νεῶν	ἀνάγειων
V.	λόγε	ἔργον	νεώς	ἀνάγειον

Dual.				
N.A.V.	λόγῳ	ἔργῳ	νεώ	ἀνάγειω
G. D.	λόγοιν	ἔργοιν	νεῶν	ἀνάγειων

Plural.				
N.	λόγοι	ἔργα	νεῶ	ἀνάγειω
G.	λόγων	ἔργων	νεῶν	ἀνάγειων
D.	λόγοις	ἔργοις	νεῶς	ἀνάγειως
A.	λόγους	ἔργα	νεώς	ἀνάγειω
V.	λόγοι	ἔργα	νεῶ	ἀνάγειω.

So κόσμος, *world*, ἄνθρωπος, *man*, θεός, *God*, ἥλιος, *sun*, βίος, *life*, ὀφθαλμός, *eye*, υἱός, *son*, νόμος, *law*, πλοῦτος, *wealth*, δῶρον, *gift*, δένδρον, *tree*, φύλλον, *leaf*, πεδίον, *plain*, μέτρον, *measure*, ζῶον, *animal*, τέκνον, *child*, ἄγγελος, *messenger*, ποταμός, *river*, πόλεμος, *war*.

3. EXERCISES ON THE SECOND DECLENSION.

a) *A word. Of a word. With a word* (λόγῳ). *The word. Of the words. The word of God. The words of the man. The works of God. The life of man. The leaves of the trees. A leaf of a tree. The leaves of a tree. Of the leaves of the trees. Of the trees of the forest* (ῥῆ). *The eye of the man. The ways* (ἡ ὁδός) *of the rivers.*

b) *The sun is the eye of the world. Man is an animal. The law of the Lord is in my heart. Thou art the son of God. Wealth is a gift of God. There is* (ἐστὶ) *a tree near the river. The eye of the Lord* (κύριος) *is upon the earth. The voice of the Lord is in the earth. The sun is in the clouds* (νεφέλῃ). *The sun is thy messenger. The river of death* (θάνατος). *The leaves of the tree of life* (ζωή). *The river of life is from* (ἐκ, out of) *the throne* (θρόνος) *of God.*

4. Greek into English.

Ὁ νόμος τοῦ θεοῦ. Ὁ λόγος εἰδωλὸν ἐστὶ τῆς ψυχῆς. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου. Παρὰ τοῖς Αἰγυπτίοις ὁ ἥλιος καὶ ἡ σελήνη θεοὶ εἰσιν. Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν παρὰ τῷ θεῷ. Τὰ πλοῖά μου ἐν τῇ θαλάσσῃ ἐστίν. Ὁ ὕπνος ἐστὶν ἀδελφὸς τοῦ θανάτου. Οἶνός ἐστι κάτοπτρον τοῦ νοῦ. Οἱ ἀνεμοὶ καὶ

ἡ θάλασσα δοῦλοί εἰσιν ἀνθρώπων. Ἐγὼ εἰμι διδάσκαλος, σὺ μαθητής. Ἐν οἶνῳ ἐστὶν ἀλήθεια. Ὁ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας. Ὁ χρόνος ἐστὶν ὀργῆς φάρμακον. Ἐν τῇ Σικελίᾳ ἐστὶν Ἀφροδίτης νεώς.

§ 18. CONTRACTS.

N. νόος (mind) νοῦς, G. νόου νοῦ, D. νόῳ νοῶ, A. νόον νοῦν, V. νόε νοῦ. Dual, νόῳ νόῳ, νόοιν νοῖν. Pl. νόοι νοῖ, νόων νόων, νόοις νοῖς, &c.

Ὀστέον ὀστοῦν (bone), ὀστέου ὀστοῦ, ὀστέῳ ὀστώ, ὀστέον ὀστοῦν. Dual, ὀστέῳ ὀστώ, ὀστέοιν ὀστοῖν. Pl. ὀστέα ὀστά, ὀστέων ὀστέων, &c.

§ 19. ADJECTIVES AND PRONOUNS IN ΟΣ, Η, ΟΝ.

1. These have in the Feminine the terminations of the first declension (α or η), in the Masculine and Neuter those of the second (ος, ον).

Σοφός, wise.

Singular.	Dual.	Plural.
N. σοφ-ός, ἡ, ὄν	N.A.V. σοφ-ώ, á, ώ	N. σοφ-οί, αί, á
G. σοφ-οῦ, ῆς, οῦ	G. D. σοφ-οῖν, αῖν, [οῖν]	G. σοφ-ῶν, ῶν, ῶν
D. σοφ-ῶ, ῆ, ῶ		D. σοφ-οῖς, αῖς, οῖς
A. σοφ-όν, ἡν, ὄν		A. σοφ-οῦς, áς, á
V. σοφ-έ, ἡ, ὄν		V. σοφ-οί, αί, á.

2. Adjectives in ος pure, and ρος, make the Feminine in α; as, φίλιος, α, ον· μικρός, á, ὄν.

Φίλιος, *friendly*.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. φίλι-ος, α, ον	N.A.V. φιλι-ω, α, ω	N. φίλι-οι, αι, α
G. φιλι-ου, ας, ου	G. D. φιλι-οιν, αιν, [οιν]	G. φιλι-ων, ων, ων
D. φιλι-ω, α, ω		D. φιλι-οις, αις, οις
A. φίλι-ον, αν, ον		A. φιλι-ους, ας, α
V. φίλι-ε, α, ον		V. φίλι-οι, αι, α.

Exc. Adjectives in οος make η in the feminine; and adjectives in εος and οος are contracted; as, χρύσεος χρυσοῦς, χρυσέα χρυσῇ, χρύσειον χρυσοῦν · ἀπλόος ἀπλοῦς, ἀπλόη ἀπλῇ, ἀπλόον ἀπλοῦν, &c.

3. Compound adjectives, and many others in ος, have but two endings, and belong exclusively to the second declension.

Ἀθάνατος, *immortal*.

<i>Singular.</i>	<i>Plural.</i>
N. ὁ ἡ ἄθάνατος, τὸ ἄθάνατον	N. οἱ αἱ ἄθάνατοι, τὰ ἄθάνατα
G. τοῦ τῆς τοῦ ἄθανάτου	G. τῶν τῶν τῶν ἄθανάτων
D. τῷ τῇ τῷ ἄθανάτῳ	D. τοῖς ταῖς τοῖς ἄθανάτοις
A. τὸν τὴν τὸ ἄθάνατον	A. τοὺς τὰς τὰ ἄθάνατα
V. ἄθάνατε, ἄθάνατον	V. ἄθάνατοι, ἄθάνατα.

Dual.

N. A. V. τὸ τὰ τὸ ἄθανάτῳ
G. D. τοῖν ταῖν τοῖν ἄθανάτοιιν.

§ 20. EXERCISES ON ADJECTIVES IN ΟΣ.

1. *Adjectives in os, η, ον, and ος, α, ον.* Ἀγαθὸς φίλος. Σοφὸς ἄνθρωπος. Ὁ καλὸς κόσμος. Ὁ λαμπρὸς ἥλιος. Τῶν ἀγαθῶν φίλων. Οἱ πι-

στοὶ δοῦλοι. Θνητὰ ζῶα. Μακρὰ ὁδός. Μικρὰ τράπεζα. Πλοῦτος ὀλίγος. Πύλη στενή. Λευκαὶ πέτραι. Λίθος ξεστός. Λόφος χαλεπός.

Θησαυρός ἐστὶν ὁ πιστὸς φίλος. Ὁ σοφὸς ἀνθρωπὸς ἐστὶ μακάριος. Ὁ καιρὸς ὑμῶν ἐστὶν ἀεὶ ἔτοιμος. Κακὸς βίος ἐστὶν οὐδέποτε μακάριος. Ἔστιν ἐν κόμῃ ἡμῶν δικαστὴς φρόνιμος. Ὁ Πήγασος ἵππος ἦν πτηνός. Πυθαγόρας ἦν κτίστης τῆς φιλοσοφίας τῆς Ἰταλικῆς. Ἡ μέθη μικρὰ μανία ἐστίν. Ἡ ὁδὸς εἰς Αἶδου ἐστὶ πανταχοῦ ὁμοία. Ἡ ἀρετῆς ὁδὸς τὸ πρῶτον (*at first*) χαλεπή ἐστὶν, ὕστερον δὲ ῥαδία. Ἡ χώρα ἔχει (*has*) ἱκανὴν φυλακὴν. Ζωῆς πονηροῦς τελευτή ἐστὶ θάνατος πονηρός. Ὡς πιστὴ ψυχὴ!

2. *Adjectives in os of two endings.* Ὁ πλοῦτός ἐστὶ θνητός, ἢ δόξα ἀθάνατος. Ὁ θυμὸς ἀλόγιστος. Δειλὸν ὁ πλοῦτος καὶ φιλόψυχον κακόν. Δύκω καὶ ἵππῳ συννόμῳ ἐστόν. Καλὸν ἢ ἀλήθεια καὶ μόνιμον. Ἡ Σικελία ἐστὶ νῆσος πολυάνθρωπος. Ὁ Θεὸς ἐστὶν ἀγέννητος. Οὐδέν ἐστὶ βέβαιον ἐν τῷ βίῳ τῷ ἀνθρωπίνῳ.

REMARKS. 1. When the noun is accompanied by an article, the adjective is placed between the article and noun, as, ὁ ἀγαθὸς ἀνθρωπος, *the good man*, or follows both, with the article repeated, as, ὁ ἀνθρωπος ὁ ἀγαθός. Ὁ ἀνθρωπος ἀγαθός, or ἀγαθὸς ὁ ἀνθρωπος, could only be read with ἐστὶ understood, *the man is good*. Ἐποίησα τὴν οἰκίαν τὴν καλήν, or ἐποίησα τὴν

καλὴν οἰκίαν, *I made the beautiful house*; but ἐποίησα τὴν οἰκίαν καλὴν, *I made (i. e. rendered) the house beautiful*.

2. So the possessive pronouns ἐμός, *mine*, σός, *thine*, ὑμέτερος, *yours*, &c.; as, ὁ ἐμὸς δοῦλος, or ὁ δοῦλος ὁ ἐμὸς, a more emphatic form for ὁ δοῦλός μου, *my servant*. Ὁ σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται, *thy mind controls thy body*.

3. The verb εἶναι is often omitted; as, ὁ θυμός (ἐστίν) ἀλόγιστος. The adjective is often put in the neuter, agreeing with a noun understood; as, ἡ τυραννὶς σφαλερόν ἐστι, *supreme power is a dangerous thing* (χρῆμα).

§ 21. ADJECTIVES AND PRONOUNS IN ΟΣ, Η, Ο.

The adjectives ἄλλος, τοιοῦτος, τοσοῦτος, and τηλικοῦτος, and the pronouns ὅς, αὐτός, ἐκεῖνος, οὗτος, have the Nom. Neut. Sing. in ο. Thus,

ἄλλος, *another*.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἄλλ-ος, η, ο	N.A.V. ἄλλ-ω, α, ω	N. ἄλλ-οι, αι, α
G. ἄλλ-ου, ης, ου	G. D. ἄλλ-οιν, αιν, [οιν]	G. ἄλλ-ων, ων, ων
D. ἄλλ-ω, η, ω		D. ἄλλ-οις, αις, οἰς
A. ἄλλ-ον, ην, ο		A. ἄλλ-ους, ας, α.

So αὐτός, *ipse, self*, ἐκεῖνος, *ille, he*, ὅς, *who*.

§ 22. EXERCISES ON ἌΛΛΟΣ.

1. Ἄλλος without the article means in the sing. *another*, in the plural, *others*.

2. With the article, it means in the singular, *the remaining part*, in the plural, οἱ ἄλλοι, *the rest* (*ceteri*).

3. *The other*, in the singular, ὁ ἕτερος.

4. Examples. Ἄλλη χώρα, *another country*; ἡ ἕτέρα χώρα, *the other country*; ἡ ἄλλη χώρα, *the rest of the country*; ἄλλαι χώραι, *other countries* (some others); αἱ ἄλλαι χώραι, *the rest of the countries*. Ἄλλο δένδρον, *another tree*; τὸ ἄλλο δένδρον, *the rest of the tree*; τὸ ἕτερον δένδρον, *the other tree*; ἄλλα δένδρα, *other trees*; τὰ ἄλλα δένδρα, *the rest of the trees*. So, a day (ἡμέρα), *another day, the other day, the rest of the day, the rest of the days, other days*.

So οἰκία, *a house*, ἀγρός, *a field*.

§ 23. Αὐτός.

1. Αὐτός with the article means always *the same* (*idem*); as, ὁ αὐτὸς τόπος, *the same place*; ἐν τῷ αὐτῷ τόπῳ, *in the same place*; τὰ αὐτὰ πράγματα, *the same things*; τῶν αὐτῶν πραγμάτων, *of the same things*.

2. Αὐτός without the article, in the nominative always, and in the oblique cases when followed by a noun, signifies *self* (*ipse*); as, αὐτὸς ἐγώ, *I myself*; αὐτὸς φημι, *I myself assert*; αὐτὸς ὁ ἄνθρωπος, *the man himself*; τοῦ ἀνθρώπου αὐτοῦ, or αὐτοῦ τοῦ ἀνθρώπου, *of the man himself*.

3. Standing alone in the oblique cases, it is the demonstrative pronoun *him, her, it*; as, ὁ θεὸς καὶ τὰ ἔργα αὐτοῦ, *God and the works of him (his works)*; ὁ κόσμος καὶ τὰ ἐν αὐτῷ, *the world and the things in it*; ἐν αὐτῷ ἦν ζωή, *in him was life*.

§ 24. ὈΥΤΟΣ and ἘΚΕΙΝΟΣ.

1. Ἐκεῖνος (from ἐκεῖ, *there*), signifies *that person there, he (ille)*.

2. Οὗτος (from ὁ and αὐτός,) signifies *this (hic), this person*, and follows in its inflexion the article.

Singular.

N. οὗτος, αὕτη, τοῦτο
G. τούτου, ταύτης, τούτου
D. τούτῳ, ταύτῃ, τούτῳ
A. τοῦτον, ταύτην, τοῦτο

Plural.

N. οὗτοι, αὗται, ταῦτα
G. τούτων, τούτων, τούτων
D. τούτοις, ταύταις, τούτοις
A. τούτους, ταύτας, ταῦτα

Dual.

N. A. τούτῳ, ταύτῃ, τούτῳ
G. D. τούτοις, ταύταις, τούτοις.

3. Οὗτος and ἐκεῖνος stand either before both the substantive and its article, or after both; as, οὗτος ὁ ἄνθρωπος, *this man*; τῶν ἀνθρώπων τούτων, *of these men*; ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*; μετὰ τὴν ὥραν ἐκείνην, *after that hour*.

§ 25. EXERCISES ON ἈΛΛΟΣ, ἌΡΤΟΣ, ΟΥΤΟΣ, &c.

Μετὰ τὸν θάνατον ἡμῶν ἐστὶν ἡμῖν ἄλλος βίος. Μακάριός ἐστιν ὁ δοῦλος ἐκεῖνος. Ἡ βασιλεία

ἢ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. Παρὰ ταύτην τὴν χώραν ἐστὶν ὁ ποταμός. Τοῦτό ἐστιν ὁ νόμος καὶ οἱ προφηταί. Οἱ ἄλλοι στρατιῶται ἦσαν ἐν τῷ αὐτῷ τόπῳ. Ταῦτά ἐστιν ἀγαθά. Τὰ δῶρα τῆς τύχης ἐστὶ σφαλερά, καὶ αὐτὴ ἐστὶ τυφλὴ καὶ κωφή. Ὁ διδάσκαλος αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ ἦσαν ἐν τῇ αὐτῇ στοᾷ. Ἐγὼ ἔχω (have) τὴν αὐτὴν γνώμην σοί (the same sentiment with thee; ὁ αὐτός, the same, takes the Dative after it, as in Lat. *idem* the Ablative with *cum*).

§ 26. THIRD DECLENSION.*

1. The third declension has as radical letters, to which its terminations are attached (see § 11), the *mutes* π, κ, τ, β, γ, δ, φ, χ, θ, the *liquids* λ, ν, ρ, and the *vowels* ε, ι, υ, ω. Roots in α belong to the first declension, roots in ο to the second, except a few which, in the singular, follow the third.

2. The Nominative regularly assumes σ. The liquids, however, do not generally take it, and many of the mutes (especially neuter roots in τ), instead of attaching σ and dropping the τ, omit both; thus, root *πρᾶγματ*, Nom. *πρᾶγμα* (reg. *πρᾶγμας*), root *μέλιτ*, N. *μέλι* (reg. *μέλις*), Roots in *οντ* (reg. *οντις*, *ους*, as *ὀδόντ*, *ὀδούς*)

* Before commencing this declension, the student should make himself perfectly familiar with the principles, in §§ 3 and 4.

generally drop the τ and make the Nominative in $\omega\nu$; as, $\lambdaέοντ$, $\lambdaέων$. So all participles in $\omega\nu$.

3. The student, then, will be careful not to confound the nominative with the root, in deciding to what class a noun belongs; e. g. $πρᾶγμα$ and most nouns in α have a root in a mute consonant; many nouns in $\omega\nu$, a root in $\omega\nu\tau$; some a root in $\omega\nu$, as $δαίμων$, root $δαῖμον$. The first object should always be, to ascertain the root (which may be found from either of the oblique cases except the Voc. Sing. and Dat. Plur.), as the terminations are directly attached to this.

4. MUTE NOUNS.

Root, (η) $\lambdaαμπάδ$ ($\tauὸ$) $πρᾶγμα$ (δ) $κόρακ$ (δ) $\deltaδόντ$

Sing.

N.	$\lambdaαμπά(\delta)-ς$	$πρᾶγμα(\tau)$	$κόρακ-ς(\kappaόραξ)$	$\deltaδόντ$
G.	$\lambdaαμπάδ-ος$	$πράγματ-ος$	$κόρακ-ος$	$\deltaδόντ-ος$
D.	$\lambdaαμπάδ-ι$	$πράγματ-ι$	$κόρακ-ι$	$\deltaδόντ-ι$
A.	$\lambdaαμπάδ-α$	$πρᾶγμα$	$κόρακ-α$	$\deltaδόντ-α$
V.	$\lambdaαμπάς$	$πρᾶγμα$	$κόραξ$	$\deltaδούς$

Dual.

N.A.V.	$\lambdaαμπάδ-ε$	$πράγματ-ε$	$κόρακ-ε$	$\deltaδόντ-ε$
G. D.	$\lambdaαμπάδ-οιν$	$πράγματ-οιν$	$κοράκ-οιν$	$\deltaδόντ-οιν$

Plur.

N.	$\lambdaαμπάδ-ες$	$πράγματ-α$	$κόρακ-ες$	$\deltaδόντ-ες$
G.	$\lambdaαμπάδ-ων$	$πράγματ-ων$	$κοράκ-ων$	$\deltaδόντ-ων$
D.	$\lambdaαμπά(\delta)-σι$	$πράγματ(\tau)-σι$	$κόραξι$	$\deltaδόντ(\deltaδού)-σι$
A.	$\lambdaαμπάδ-ας$	$πράγματ-α$	$κόρακ-ας$	$\deltaδόντ-ας$
V.	$\lambdaαμπάδ-ες$	$πράγματ-α$	$κόρακ-ες$	$\deltaδόντ-ες$

5. Roots in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\nu\theta$, with the acute accent on the penult, have the Acc. Sing. both in α and ν ; as, $χάρις$ ($χάριτ$), $χάριτα$, and $χάριν$. $κόρυς$ ($κόρυθ$), $κόρυθα$, and $κόρυν$.

6. The student will easily explain the changes in Mute Nouns (as, ὁδοὺς from ὀδόντ, νύξ from νύκτ), by recurring to the general principles in § 4. Many roots, however, make their nominative entirely irregularly; as, ὕδατ (reg. Nom. ὕδας), ὕδωρ, ὕδατος, &c.; γόνατ, *knee*, (reg. Nom. γόνας,) γόνυ, γόνατος· γυναῖξ, *woman*, (reg. Nom. γυναιῖξ,) γυνή, γυναικός, Voc. γύναι· γάλακτ, *milk*, (reg. Nom. γάλαξ,) γάλα, γάλακτος· ἥπατ, N. ἥπαρ.

7. The vocative sometimes throws off σ; as, παῖς (root παῖδ), V. παῖ. Many nouns in ντ drop the τ and make the vocative in ν; as, Αἴαντ (N. Αἴας), Voc. Αἴαν. Some proper nouns drop also the ν; as, Ἀτλαντ (N. Ἀτλας), Voc. Ἀτλά.

§ 27. LIQUID NOUNS.

1. Root, (ὁ) δαῖμον (ὁ) ψάρ (ὁ) μέλαν (ὁ) Ἕλλην (ὁ) πατέρ

Sing.

N.	δαίμων	ψάρ	μέλαν(ν)-ς	Ἕλλην	πατήρ [τρός
G.	δαίμον-ος	ψαρ-ός	μέλαν-ος	Ἕλλην-ος	πατέρ-ος, πα-
D.	δαίμον-ι	ψαρ-ι	μέλαν-ι	Ἕλλην-ι	πατέρ-ι, πατρι
A.	δαίμον-α	ψᾶρ-α	μέλαν-α	Ἕλλην-α	πατέρ-α
V.	δαῖμον	ψάρ	μέλας	Ἕλλην	πάτερ

Dual.

N.A.V.	δαίμον-ε	ψᾶρ-ε	μέλαν-ε	Ἕλλην-ε	πατέρ-ε
G. D.	δαιμόν-οιν	ψαρ-οῖν	μελάν-οιν	Ἑλλήν-οιν	πατέρ-οιν.

Plur.

N.	δαίμον-ες	ψᾶρ-ες	μέλαν-ες	Ἕλλην-ες	πατέρ-ες
G.	δαιμόν-ων	ψαρ-ῶν	μελάν-ων	Ἑλλήν-ων	πατέρ-ων
D.	δαίμο(ν)σι	ψαρ-οί	μέλα(ν)-σι	Ἕλλην-σι	πατρά-σι
A.	δαίμο-ας	ψᾶρ-ας	μέλαν-ας	Ἕλλην-ας	πατέρ-ας
V.	δαίμον-ες	ψᾶρ-ες	μέλαν-ες	Ἕλλην-ες	πατέρ-ες.

Like *πατήρ*, *father*, are declined *μήτηρ*, *mother*, *θυγάτηρ*, *daughter*, *γαστήρ*, *stomach*, except Dat. Pl. *γαστήρσι*. *ἄνθρωπος*, *a man*, (root, *ἀνέρος*,) syncopates *ε* and inserts *δ* to smooth the pronunciation; as, *ἄνθρωπος*, G. *ἀνθρώπος*, *ανθρώπος*, D. *ἀνθρώπῳ*, *ανδρὶ*, Acc. *ἄνθρωπον* *ἄνδρα*, &c., Dat. Pl. *ἀνθρώποις*.

2. *Remarks on Liquid Nouns.* As Liquid Nouns do not commonly add *σ* in the nominative, they frequently lengthen the radical vowel as above. So *ποιμέν*, *ποιμήν* · *ῥήτορ*, *ῥήτωρ*. Neuters retain the short vowel; as, *ἥτορ*, *ἥτορος*. Some are already long; as, *Ἑλλην-ος*, *αἰῶν-ος*.

3. There are no roots in *μ*, and but one in *λ*, viz. *ἄλς* (root *άλ*), *the sea*.

4. The vocative is usually like the root.

§ 28. PURE NOUNS.

1. These suffer many contractions by the contact of the vowel of the ending with that of the root, and are otherwise more changed than nouns with mute and liquid roots. Few of them, however, are contracted in all the cases which admit contraction. Pure roots end in *ε*, *ι*, *ο*, *υ*, a few in *ω*, and three or four in *α*.

2. They generally attach *σ* for the Nominative.

3. *Roots in ε.*

These lengthen *ε* into *η* in the nominative of masculine and feminine nouns. In neuters, *ε* is

changed into the stronger σ , except in neuter adjectives, which retain ϵ . They contract most of their oblique cases.

Root,	τριῆρε	ἀληθῆ	τείχε
<i>Sing.</i>	<i>a galley.</i>	<i>true.</i>	<i>a wall.</i>
N. (ῆ)	τριήρ-ης	(τὸ) ἀληθῆς	(τὸ) τεῖχος
G.	τριήρ-εος, ους	ἀληθ-έος, οῦς	τείχ-εος, ους
D.	τριήρ-εϊ, εἰ	ἀληθ-εῖ, εἷ	τείχ-εῖ, εἰ
A.	τριήρ-εα, -η	ἀληθῆς	τείχος
V.	τριῆρες	ἀληθῆς	τείχος
<i>Dual.</i>			
N.A.V.	τριήρ-εε, η	ἀληθ-έε, ῆ	τείχ-εε, η
G. D.	τριήρ-έοιν, οῖν	ἀληθ-έοιν, οῖν	τείχ-έοιν, οῖν
<i>Plur.</i>			
N.	τριήρ-εες, εις	ἀληθ-έα, ῆ	τείχ-εα, η
G.	τριήρ-έων, ὦν	ἀληθ-έων, ὦν	τείχ-έων, ὦν
D.	τριήρ-εσι	ἀληθ-έσι	τείχ-εσι
A.	τριήρ-εας, εις	ἀληθ-έα, ῆ	τείχ-εα, η
V.	τριήρ-εες, εις	ἀληθ-έα, ῆ	τείχ-εα, η.

Exc. Many masculine nouns in ϵ , instead of lengthening ϵ into η , insert υ , probably from the ancient digamma; thus, βασιλέ*Fs*, softened βασιλεῦ*s*, Dat. Pl. βασιλεῦ*σι*. The Attics here make the Gen. Sing, in $\omega\varsigma$.

<i>Sing.</i> ὁ (<i>king</i>)	<i>Dual.</i>	<i>Plural.</i>
N. βασιλεῦς	N. A. V. βασιλ-έε	N. βασιλέες, εἶς
G. βασιλέως	G. D. βασιλ-έοιν	G. βασιλ-έων
D. βασιλ-εῖ, εἷ		D. βασιλεῦσι
A. βασιλεία		A. βασιλ-ίας, εἷς
V. βασιλεῦ		V. βασιλ-έες, εἷς.

4. Roots in ι .

These change ι , in most feminine nouns, into ϵ , in all cases except the Nom., Acc., and Voc. Sing. In the Gen. Sing. these have $\omega\varsigma$, in the Dual, $\omega\nu$. The Acc. Sing. ends in ν .

Root <i>κί</i> .		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. (ὁ) <i>κίς</i>	N. A. V. <i>κί-ε</i>	N. <i>κί-εες</i>
G. <i>κί-ός</i>	G. D. <i>κί-οῖν</i>	G. <i>κί-ῶν</i>
D. <i>κί-ι</i>		D. <i>κί-σι</i>
A. <i>κίν</i>		A. <i>κί-ας</i>
V. <i>κίς</i>		V. <i>κί-εες</i>

Root <i>πόλι</i> .		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. (ῆ) <i>πόλις</i>	N. A. V. <i>πόλεε</i>	N. <i>πόλ-εες, εις</i>
G. <i>πόλεως</i>	G. D. <i>πόλεων</i>	G. <i>πόλεων</i>
D. <i>πόλεῖ, πόλει</i>		D. <i>πόλεσι</i>
A. <i>πόλιν</i>		A. <i>πόλ-εας, εις</i>
V. <i>πόλι</i>		V. <i>πόλ-εες, εις</i>

Neuters in *ι* do not attach *σ* for the nominative; *σίνηπι -εως, -εῖ ει, σίνηπι, &c.*

5. Roots in *ο*.

These in the nominative lengthen *ο* into *ω*, and part of them omit *σ*; as, *ῆ αἰδώς (αἰδό)*, shame; *ῆ ἡχώ (ἡχό)*, echo. The Dual and Plural follow the second declension.

N. *αἰδώς*, G. *αἰδόος αἰδοῦς*, D. *αἰδοῖ αἰδοῖ*, A. *αἰδόα αἰδῶ*, V. *αἰδοῖ*. N. *ἡχώ*, G. *ἡχόος ἡχοῦς*, D. *ἡχοῖ ἡχοῖ*, A. *ἡχόα ἡχώ*, V. *ἡχοῖ*.

Anomalous is *βοῦς* (root *βο*, with digamma, *βόFs, βοῦς*, Lat. *bos, bovis, &c.*), G. *βο-ός*, D. *βο-ῖ*, A. *βοῦν*, V. *βοῦ*. Plur. *βόες βοῦς*, G. *βοῶν*, D. *βουσί*, A. *βόας βοῦς*, V. *βόες*.

6. Roots in *υ*.

Neuters reject *σ* in the Nominative. Some masculines and neuters change *υ* into *ε* in all

the cases except the Nom., Acc., and Voc. Sing. The Acc. Sing. ends in *ν*.

Root,	(ὁ) βότρυ	(τὸ) δάκρυ	(ὁ) πέλεκυ	(τὸ) ἄστυ
<i>Sing.</i>	<i>grape</i>	<i>tear</i>	<i>axe</i>	<i>city</i>
N.	βότρυς	δάκρυ	πέλεκυς	ἄστυ
G.	βότρυος	δάκρυος	πέλεκεως	ἄστε-ος & ως
D.	βότρυϊ	δάκρυϊ	πέλεκ-εϊ, ει	ἄστ-εϊ, ει
A.	βότρυν	δάκρυ	πέλεκυν	ἄστυ
V.	βότρυ	δάκρυ	πέλεκυ	ἄστυ
<i>Dual.</i>				
N.A.V.	βότρυε	δάκρυε	πέλεκεε	ἄστεε
G.D.	βοτρήοιν	δακρύοιν	πελεκείοιν	ἄστείοιν
<i>Plural.</i>				
N.	βότρυ-ες, υς	δάκρυα	πέλεκ-εες, εις	ἄστε-α, η
G.	βοτρήων	δακρύων	πέλεκε-ων	ἄστέων
D.	βότρυσι	δάκρυσι	πέλεκεσι	ἄστεσι
A.	βότρυ-ας, υς	δάκρυα	πέλεκ-εας, εις	ἄστεα, ἄστη
V.	βότρυ-ες, υς	δάκρυα	πέλεκ-εες, εις	ἄστε-α, η.

7. Roots in *ω*.

Nominative adds *σ*. ὁ θώς, *jackal*, G. θωός, D. θωϊ, A. θῶα, V. θώς, Dual θῶε, θῶοιν, Pl. θῶες, G. θῶων, D. θωσί, A. θῶας, V. θῶες.

8. Anomalous.

There are two nouns of this declension, from roots in *α* with the digamma.

ἡ ναῦς, *a ship*, (root να, νᾱFς, ναῦς, Lat. *navis*,) G. νεώς, D. νηϊ, A. ναῦν, V. ναῦ, Dual νῆε, νεοῖν, Pl. νῆες, νεῶν, ναυσί, ναῦς, νῆες.

ἡ γραῦς, *an old woman*, (root γρα, γρᾱFς, γραῦς,) G. γραός, D. γραϊ, A. γραῦν, V. γραῦ. Pl. N. V. γρᾱες γραῦς, G. γραῶν, D. γραυσί, A. γρᾱας γραῦς.

§ 29. EXERCISES ON THE THIRD DECLENSION.

1. MUTE AND LIQUID NOUNS.

Ὁ ἀγὼν τοῦ λέοντος καὶ τῶν κυνῶν. Ἐν τῷ στόματι τοῦ κόλακός ἐστιν ἰός. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν. Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν. Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσίν. Ὁ θεὸς ἐστὶ φῶς. Τὰ πράγματα τῶν ἀνδρῶν ἐστὶν ἐν χερσὶ τῶν δαιμόνων. Ἡ σελήνη καὶ οἱ ἀστέρες εἰσὶ λαμπάδες τῆς νυκτός. Ὁ Ζεὺς ἦν πατὴρ τῶν δαιμόνων καὶ ἄναξ ἀνδρῶν. Ἡ ἀφροσύνη τοῖς ἀνθρώποις Σφίγξ ἐστίν. Τῇ γαστέρι οὐκ ἐστὶν ὤτα.

2. PURE NOUNS.

Νῦν ἐστὶ κρίσις τοῦ κόσμου τούτου. Παρὰ τοῖς Ἑλλήσιν ἑκατὸν ἦσαν τριήρεις. Ἡ φύσις ἀνευ μαθήσεώς ἐστὶ τυφλόν. Ὁ Νεῖλος ἔχει (has) παντοῖα γένη ἰχθύων. Κέρδη πονηρὰ ἐστὶν ἀεὶ ζημία. Χαλεπὸν τὸ γῆρας ἐστὶν ἀνθρώποις βάρος. Ἡ Μανδάνη ἦν Ἀστυάγους θυγάτηρ, βασιλέως τῶν Μήδων. Ἡχώ ἐστὶ θυγάτηρ τῆς ἁρμονίας. Ἐστὶ πλῆθος τῶν βοιτρώων ἐν τοῖς ἀμπελωσιν ἡμῶν. Τὰ τεῖχη τῆς πόλεως ἐστὶν ὑψηλὰ καὶ ἰσχυρά.

3. PROMISCUOUS EXERCISES ON THE THIRD DECLENSION.

Ὁ θάνατός ἐστὶ διάλυσις τῆς ψυχῆς καὶ τοῦ σώματος. Ὡς οἱ ἀστέρες εἰσὶν οὐρανοῦ κόσμος,

οὕτως οἱ οἰκήτορες κλέος τῆς πόλεως. Τοῦτό
 ἔστιν ὄνειδος ἀθάνατον. Τὸ ξίφος ἔστιν ἐν ταῖν
 χεροῖν τῆς μητρός. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς
 ὁδοῦσιν ἔχουσιν (*have*). Ἐν Βοιωτίᾳ δύο ἔστιν
 ἐπίσημα ὄρη, τὸ μὲν (*the one*) Κιθαιρών, τὸ δὲ
 (*the other*) Ἐλικών. Ἡ ἰσχὺς τῶν δειλῶν ἔστιν
 ἐν ποσὶ. Ἦσαν πέντε τριῆρεις ἐν λιμένι ἐκείνῳ.
 Ὅπλον λέονσίν ἔστιν ἀλκή, ταύροις κέρατα, τοῖς
 ἀνδράσι λόγος καὶ σοφία.

§ 30. EXERCISES IN ALL THE DE- CLENSIONS.

1. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαί εἰσιν.
 Ἡ παιδεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἔστιν,
 ἐν δὲ ταῖς ἀτυχίαις καταφυγή. Αἱ Μοῦσαι Διὸς
 καὶ Μνημοσύνης θυγατέρες εἰσίν. Ὁ Αἶνος ἦν
 παῖς Ἑρμοῦ καὶ Μούσης Οὐρανίας. Γυναιξὶ
 κόσμος ἡ σιγή ἔστιν. Τὼ πόδε Ἡφαίστου ἦσαν
 χλωοί. Ἀργος ὁ πανόπτης εἶχεν ὄμματα ἐν ὅλῳ
 τῷ σώματι. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νεί-
 λου. Πόνος εὐκλείας πατήρ. Αἱ Φόρκον θυ-
 γατέρες ἦσαν γραῖαι ἐκ γενετῆς. Ὁ Ἑρμῆς,
 Μαίας καὶ Διὸς υἱός, ἦν ἄγγελος τῶν Θεῶν καὶ
 κήρυξ τοῦ πατρός.

2. ENGLISH INTO GREEK.

*A divinity. A king. Of a divinity. Of a
 king. Of the divinity. Of the king. Of the
 divinities. Of the kings. The son of the king.
 The father of the king. A daughter of the king.*

A lion. The teeth of the lion. The light of day. The stars of night. The tongue of the flatterer (κόλαξ). The water of life. The waters of the river. There are fishes in the sea. Minerva (Ἀθηνᾶ) was the daughter of Jupiter (ἦν θυγάτηρ, not ἡ θυγάτηρ). Latona (Λητώ) was mother of Apollo and Diana (Ἀρτεμις). Io was the daughter of Inachus.

§ 31. ADJECTIVES OF THE THIRD DECLENSION.

1. These have usually two, sometimes but one termination, and conform in their inflexion to nouns of the same ending and gender. Their inflexion, therefore, will create no difficulty.

2. $\omega\eta, \omicron\eta$ $\left\{ \begin{array}{l} \delta \text{ ἡ ἄφρων, τὸ ἄφρον, foolish.} \\ \text{G. τοῦ τῆς τοῦ ἀφρονος, \&c.} \end{array} \right.$

So comparatives in $\omega\eta$, except that they contract $\omicron\alpha$ into ω , and $\omicron\eta\varsigma$ and $\omicron\alpha\varsigma$ into $\omicron\upsilon\varsigma$; as, $\mu\epsilon\iota\zeta\omicron\alpha \mu\epsilon\iota\zeta\omega, \mu\epsilon\iota\zeta\omicron\eta\varsigma$ and $\mu\epsilon\iota\zeta\omicron\alpha\varsigma \mu\epsilon\iota\zeta\omicron\upsilon\varsigma$.

3. $\eta\varsigma, \epsilon\varsigma$ $\left\{ \begin{array}{l} \delta \text{ ἡ ἀληθής, τὸ ἀληθές, true.} \\ \text{G. τοῦ τῆς τοῦ ἀληθέος ἀληθοῦς, \&c.} \end{array} \right.$

4. $\eta\eta, \epsilon\eta$ $\left\{ \begin{array}{l} \delta \text{ ἡ ἄρρεν, τὸ ἄρρεν, male.} \\ \text{G. τοῦ τῆς τοῦ ἀρρένος, \&c.} \end{array} \right.$

5. $\iota\varsigma, \iota$ $\left\{ \begin{array}{l} \delta \text{ ἡ ἱδρις, τὸ ἱδρις, skilful.} \\ \text{G. τοῦ τῆς τοῦ ἱδριος, \&c.} \end{array} \right.$

So $\tau\iota\varsigma, \text{who, } \tau\acute{\iota}, \text{G. τίνος, D. τίνι, A. τίνα } \tau\acute{\iota}. \text{ Dual } \tau\acute{\iota}\nu\epsilon, \text{ τίνων. Pl. } \tau\acute{\iota}\nu\epsilon\varsigma \text{ τίνα, G. τίνων, D. τίσι, A. τίνας τίνα.}$

6. So $\upsilon\varsigma, \upsilon, \text{G. υος, — } \omega\rho, \omicron\rho, \text{G. ορος, — } \omicron\upsilon\varsigma, \omicron\upsilon\eta, \text{G. οδος, — } \iota\varsigma, \iota, \text{G. ιτος, — } \alpha\varsigma, \alpha\eta, \text{G. ατος.}$

7. Some adjectives are compounded with substantives, as $\mu\alpha\chi\rho\acute{o}\chi\epsilon\iota\rho, \text{long handed. Some}$

in *ωρ*, as *ἀπάτωρ*, *without father*, and others have but one termination, being used only in the masculine and feminine.

§ 32. EXERCISES ON ADJECTIVES OF TWO TERMINATIONS.

Ἡ γῆ σφαιροειδής ἐστίν. Ἐπαμινώνδας πατρὸς ἦν ἀφανοῦς. Ἡ Σικελία ἐστὶ νῆσος εὐφορος καὶ εὐδαίμων. Ὁ ἀμαθὴς πλούσιός ἐστι πρόβατον χρυσόμαλλον. Οὗτος ὁ ἀνὴρ ἦν ἀπάτωρ καὶ ἀμήτωρ. Οὐκ ἀσφαλὲς τοῖς θνητοῖς τὸ ὕψος. Ἡ Λερναία ὕδρα εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσσην ἀθάνατον. Εὐγενὲς παῖ εὐγενῶν γονέων! Ὁ τοῦ ῥήτορος λόγος πλήρης ἐστὶ πειθοῦς.

§ 33. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

Of this class are the following adjective and participial terminations.

1. *ας, ασα, αν* { *πᾶς, all, πᾶσα, πᾶν, (root παντ, παντс, πάντα, πανт.)*
G. *παντός, πάσης, παντός.*

2. *ας, αινα, αν* { *μέλας, μέλαινα, μέλαν, black.*
G. *μέλανος, μελαίνης, μέλανος.*

3. *ων, ουσα, ον* { *τύπων, τύπουσα, τύπον (г. τυπонт, f. τύποντисα.)*
G. *τύποντος, τυπούσης, τύποντος, striking.*

So contracted forms in *εων*. *έων έουσα έον, G. έοντος, &c.*
ών οῦσα οῦν, οὔντος.

4. *υς, υσα, υν* { *δεικνύς, δεικνύσα, δεικνύν, (r. δεικνυντι, f. δεικνύντσα.)*
G. δεικνύντος, δεικνύσης, δεικνύντος, showing.
5. *εις, εισα, εν* { *τυφθείς, τυφθεῖσα, τυφθέν, (r. τυφθεντι, f. τυφθέντσα.)*
G. τυφθέντος, τυφθείσης, τυφθέντος, being [struck.]
6. *εις, εσσα, εν* { *χαρίεις, χαρίεσσα, χαρίεν, comely, (r. χαριεντι.)*
G. χαρίεντος, χαρίεσσης, χαρίεντος.

So contracted forms in *οεις*. *όεις όεσσα όεν, G. όεντος, &c.*
οῦς οῦσσα οὔν, οὔντος.

7. *ους, ουσα, ον* { *δούς, δοῦσα, δόν, (r. δοντι, δόντσα, δοντι,)*
having given.
G. δόντος, δούσης, δόντος, &c.
8. *ως, υια, ος* { *τετυφώς, τετυφυῖα, τετυφός, (r. τετυφοι,)*
having struck.
G. τετυφότης, τετυφυίας, τετυφότης.
9. *ως, ωσα, ως* { *ἑστώς, ἑστῶσα, ἑστώς, (r. ἑστασι, contr. ἑστωι,)*
standing.
G. ἑστῶτος, ἑστώσης, ἑστῶτος.
10. *υς, εια, υ* { *βραχύς, βραχεῖα, βραχύ, short.*
G. βραχέος, βραχείας, βραχέος.
11. *ην, εινα, εν* { *τέρην, τέρεινα, τέρεν, tender.*
G. τέρενος, τερείνης, τέρενος.

12. As specimens of the above, we decline the following.

Singular.			Plural.		
N. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	N. <i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
G. <i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	G. <i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D. <i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	D. <i>πᾶσι</i>	<i>πάσαις</i>	<i>πᾶσι</i>
A. <i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	A. <i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
V. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	V. <i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>

Dual.

N. A. V. <i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>
G. D. <i>πάντοι</i>	<i>πάσαι</i>	<i>πάντοι</i>

*Sweet.**Singular.*

N.	ἡδύς	ἡδεῖα	ἡδύ
G.	ἡδέος	ἡδείας	ἡδέος
D.	ἡδ-εῖ, εῖ	ἡδεῖα	ἡδ-εῖ, εῖ
A.	ἡδύν	ἡδεῖαν	ἡδύ
V.	ἡδύ	ἡδεῖα	ἡδύ

Plural.

N.	ἡδ-έες, εῖς	ἡδεῖαι	ἡδέα
G.	ἡδέων	ἡδεῖων	ἡδέων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι
A.	ἡδ-έας, εῖς	ἡδείας	ἡδέα
V.	ἡδ-έες, εῖς	ἡδεῖαι	ἡδέα

Dual.

N. A. V.	ἡδέε	ἡδεῖα	ἡδέε
G. D.	ἡδέοιν	ἡδεῖαιν	ἡδέοιν

τετυφώς.

Singular.

N.	τετυφ-ώς, νῖα, ός
G.	τετυφ-ότος, νίας, ότος
D.	τετυφ-ότι, νία, ότι
A.	τετυφ-ότα, νίαν, ός
V.	τετυφ-ώς, νῖα, ός

Plural.

N.	τετυφ-ότες, νῖαι, ότα
G.	τετυφ-ότων, νιῶν, ότων
D.	τετυφ-όσι, νίαις, όσι
A.	τετυφ-ότας, νίας, ότα
V.	τετυφ-ότες, νῖαι, ότα

Dual.

N. A. V.	τετυφ-ότε, νία, ότε
G. D.	τετυφ-ότοι, νίαιν, ότοι

REMARK. The student should be exercised in giving the roots of adjectives and participles, and explaining the laws of the changes, as far as they are obvious. As in *πᾶς*, the form of the feminine throughout; as, *πάντιστα πᾶσα, πάντσης πάσης, πάντσαις πάσαις*, the Dat. Pl. Mas. *πάντ-σι πᾶσι*. In *τύπτων τύπτοντσα τύπτουσα, τύπτοντσι τύπτουσι, τυπτόντσαις τυπτούσαις*.

§ 34. SOME IRREGULAR ADJECTIVES.

1. *Μέγας*, *great*, and *πολύς*, *much*, derive all their cases except the Masculine and Neuter of the Nom., Acc., and Voc., Sing., from the obsolete *πολλός* and *μεγάλος*.

Sing. πολὺς	πολλή	πολύ	N.	μέγας	μεγάλη	μέγα
G. πολλ-οῦ	-ῆς	-οῦ	G.	μεγάλ-ου	-ης	-ου
D. πολλ-ῷ	-ῇ	-ῷ	D.	μεγάλ-ῳ	-ῇ	-ῳ
A. πολύν	πολλήν	πολύ	A.	μέγαν	μεγάλην	μέγα
V. πολύ	πολλή	πολύ	V.	μέγα	μεγάλη	μέγα
Dual πολλ-ῶ	-ά	-ῶ	Dual	μεγάλ-ω	-α	-ω
	-οῖν	-αῖν			-οιν	-αιν
Pl. πολλ-οί	-αί	-ά, &c.	Pl.	μεγάλ-οι	-αι	-α, &c.

2. Numerals.

N. εἷς (one)	μία	ἐν	So οὐδείς, οὐδεμία, οὐδέν, no one.
G. ἐνός	μιας	ἐνός	μηδείς, μηδεμία, μηδέν.
D. ἐνί	μιαῖ	ἐνί	
A. ἓνα	μίαν	ἐν	

τρεῖς (three), τρία, G. τριῶν, D. τρισί, A. τρεῖς, τρία.

τέσσαρες (four), τέσσαρα, G. τεσσάρων, D. τέσσαρσι, A. τέσσαρας, τέσσαρα.

§ 35. EXERCISES ON ADJECTIVES.

1. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

Βραχεῖα τέρπις ἡδονῆς κακῆς. Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά. Ξενοφῶν ἔχει μέλανας ἵππους, καὶ μέλανα ὅπλα, καὶ πᾶσαν τὴν ἐσθῆτα μέλαιναν. Ἄπαν τὸ σῶμά ἐστι μέλαν. Ἡ μάζα ἔχει ὀσμὴν χαρίεσσαν. Τὸ θέαμα τῶν μελάνων ὀπλων ἦν χαρίεν. Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια. Ἡ γέφυρά ἐστὶν εὐρεῖα καὶ ὁ ποταμὸς βαθύς. Αἱ ἐντολαί σου βαρεῖαι οὐκ εἰσίν. Ἐγὼ ἐκὼν εἰμι ἄγγελός σου. Ἡ μὲν κόρη τέρεινά ἐστι, τὰ δὲ ἄνθη τέρενα.

2. PROMISCUOUS EXERCISES ON ADJECTIVES.

Τῆς παιδείας αἱ μὲν ῥίζαι πικραὶ εἰσιν, οἱ δὲ καρποὶ γλυκεῖς. Εἷς ἐστὶ θεὸς καὶ οὐκ ἔστιν

ἄλλος πλὴν αὐτοῦ. Κακὸν κέρδος, βαρὺ κειμή-
 lion. Οὐδείς ἄδικος ἔσται μοι φίλος. Ὁ δίκαιος
 μόνος ἐστὶ μακάριος. Ὁ Παρνασσὸς μέγα καὶ
 σύσκιον ὄρος ἐστίν. Κοινὰ ἐστὶ τὰ κτήματα τῶν
 φίλων. Ὁ μὲν θερισμὸς πολὺς ἐστίν, οἱ δὲ ἐργά-
 ται ὀλίγοι. Θνητὸς μὲν οὐδείς ἐστίν εὐδαίμων
 ἀνὴρ. Ῥώμη μετὰ μὲν φρονήσεως ὠφέλιμος,
 ἀνευ δὲ ταύτης βλαβερά. Οἱ λόγοι σου ἀληθεῖς
 εἰσι καὶ βέβαιοι καὶ ὀρθοί. Τὸ μέλι μὲν γλυκύ,
 γλυκεῖα δὲ ἡ σοφία.

3. ENGLISH INTO GREEK.

*Thy words are true and just. Thy name
 (ὄνομα) is holy. The house is beautiful. This
 is a beautiful house. Mortal life is not always
 happy. Virtue is a strong weapon. Virtue is
 useful (χρήσιμος) and lasting. A little time.
 Much time. Among (ἐν) many men there are
 many minds. Olympus was a lofty (ὕψηλός)
 mountain. The waters are full of fishes. In the
 mountains are many and great animals. The
 body is mortal, but the soul immortal (τὸ σῶμα
 μὲν, ἡ ψυχὴ δέ).*

§ 36. COMPARISON OF ADJECTIVES.

1. Adjectives are regularly compared by
 adding to the root *τερος* and *τατος*; as,

εὖρον (Ν. εὐρύς)	εὐρύ-τερος, τατος.
μακρο (μάκρο)	μακρύ-τερος, τατος.
μελαν (μέλας)	μελάν-τερος, τατος.
κλεινο (κλεινός)	κλεινό-τερος, τατος.
σοφο (σοφός)	σοφώ-τερος, τατος.

Like *σοφός* all adjectives in *ο* with a short penult.

2. Sometimes *σ*, introduced to strengthen the form (see also § 47, 5.), makes *στερος* and *στατος*, which, increased by *ε*, becomes *έστερος* and *έστατος*. These latter forms again, by a change frequent in the Greek language, become *ίστερος* and *ίστατος*. Thus,

ἀληθε (ἀληθής)	ἀληθέ-στερος, στατος.
σωφρον (σώφρων)	σωφρον-έστερος, έστατος.
ἀρπαγ (ἀρπαξ)	ἀρπαγ-ίστερος, ίστατος.

3. The above terminations are affixed sometimes with the omission of *ο*, sometimes of other letters. The following are given as specimens.

φιλο (φίλος)	φίλ-τερος, τατος, and φιλαί-τερος, τατος.
γεραιο (γεραιός)	γεραί-τερος, τατος.
παλαιο (παλαιός)	παλαί-τερος, τατος.
ἄπλοο (ἄπλός)	ἄπλο-έστερος, έστατος.
λαλο (λάλος)	λαλ-ίστερος, ίστατος.
πενητ (πένης)	πεν-έστερος, έστατος.

4. Some adjectives in *υς*, and some in *ρος* (dropping the *ρ*), make their comparisons in *ων* and *ιστος*; as, *ήδύς*, *ήδίων*, *ήδιστος* · *αἰσχρός*, *αἰσχίων*, *αἰσχιστος*. In a few comparatives, the *ι*, with the preceding consonant, is changed into *σσ* or *ττ*; as, *ἐλαχύς*, *ἐλάσσων*, *ἐλάχιστος* · *ταχύς* (*θαχ*), *θάσσων*, *τάχιστος*.

§ 37. IRREGULAR COMPARISON.

1.

καλός	καλλίων	κάλλιστος
κακός	κακίων	κάκιςτος
	χείρων	χείριςτος

μέγας	μείζων	μέγιστος
πολύς	πλείων	πλείστος
ἀγαθός	ἀμείνων	ἄριστος
	βελτίων	βέλτιστος
	κρείττων	κράτιστος
	λῶων	λῶστος

2. From prepositions.

πρό	πρότερος	πρῶτος
ὑπέρ	ὑπέρτερος	ὑπέρτατος

3. Adverbs are compared.

ἄνω	ἀνωτέρω	ἀνωτάτω
κάτω	κατωτέρω	κατωτάτω
ἔξω	ἐξωτέρω	ἐξωτάτω
ἔσω	ἐσωτέρω	ἐσωτάτω
Irreg. μάλα	μᾶλλον	μάλιστα

§ 38. EXERCISES ON COMPARISON.

Οὐδέν κτῆμα αἰρετώτερόν ἐστι τῆς ἀρετῆς. Οὐδέν ἐστι γλύκιον τῆς πατρίδος. Δεινοτάτη τῶν θηρίων ἐστὶν ἡ ἀμαθία. Ὁ θάνατος κοινὸς καὶ (both) τοῖς χειρίστοις καὶ τοῖς βελτίστοις. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται (becomes) μέγιστος· τὸ μὲν γὰρ ὦν οὐ μείζον ἐστὶ χηνείου, αὐτὸς δὲ γίνεται ἐπτά καὶ δεκάπηχυς. Πρεσβύτατον τῶν ὄντων, θεός· ἀγέννητος γάρ· κάλλιστον κόσμος· ποίημα γὰρ θεοῦ. Τίς ἐστὶ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Σοφία πλουτοῦ κτῆμα τιμιώτερον. Ἡ φρόνησις καὶ ἡ ὑγίεια μέγιστα τοῖς ἀνθρώποις ἀγαθά. Ἡ κλεινοτάτη πόλις ἐν Ἑλλάδι ἦν Ἀθῆναι, Σωκράτης σοφώτατος ἦν τῶν φιλοσόφων καὶ σωφρονέστατος. Ἡ Σικελία πασῶν τῶν νήσων κρατίστη

ἐστίν. Δόξα ἐστὶν ἀσθενὴς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.

REMARKS. 1. After comparatives, the Genitive is used; as, δικαιοτέρος ἐμοῦ, *more just than I*; otherwise the particle ἢ, *than*, is employed; as, τοῦτό μοι μᾶλλον ἀρέσκει ἢ σοί, *this pleases me more than thee*.

2. After superlatives, interrogatives, &c., the Genitive Plural is used.

§ 39. THE VERB.

Such is the fullness and perfection of the Greek verb, so varied, and yet so philosophical and simple its structure, that the study of it furnishes one of the most delightful, profitable, and important exercises to the Greek student. We shall, therefore, treat it at considerable length.

1. The Greek Transitive Verb has three voices, Active, Passive, and Middle. The Middle has but four tenses peculiar to itself, and as these follow in their formation the analogy of the Passive, or rather are, in form, strictly passive tenses, we shall, in inflexion, make but two voices, active and passive.

2. The Greek verb has six moods, the indicative, subjunctive, optative, imperative, infinitive, and participle.

3. Strictly speaking, the subjunctive and optative form but one mood. They both state the action of the verb *conditionally*, the subjunctive being the conditional mood for the primary tenses to which it is allied in formation, the optative, for the secondary or *past* tenses; as, *τύπτω ἵνα κτείνω*, *I strike that I may slay*; *ἔτυπα ἵνα κτείναιμι*, *I struck that I might slay*. They might, perhaps, not improperly be named *conditional present* and *conditional past*, or *primary conditional* and *secondary conditional*. The name *optative* arises from a single and secondary, though not unfrequent, use of the mood, which in its original and ordinary use is *purely subjunctive*. The other moods need no particular remark.

§ 40. THE TENSES.

1. The tenses represent the action of the verb in two respects; 1. its *time*; 2. its *state*. The confounding of these distinct elements has occasioned much confusion in grammar.

2. Time has three divisions, *past*, *present*, and *future*. *No others are possible*. But in each of these divisions of time an action may be regarded with reference to its state, as *continuing* or *completed*, or simply as *taking place* without reference either to continuance or completion. A complete scheme of the tenses, then, would make nine; thus,

Present Time.

I am striking. *Going on or imperfect.*

I have struck. *Completed or perfect.*

I strike. *Simply taking place or absolute.*

Past Time.

I was striking. *Imperfect.*

I had struck. *Perfect.*

I struck. *Absolute.*

Future Time.

I shall be striking. *Imperfect.*

I shall have struck. *Perfect.*

I shall strike. *Absolute.*

3. The name of a tense, then, should express both its *time* and its *state*. Thus *ἔτυπτον*, *I was striking*, is imperfect, but so also is *τύπτω*, *I am striking*. The one is an imperfect in present time, or an *imperfect present*, the other in past time, or an *imperfect past*. So *τέτυφα*, *I have struck*, is a *perfect present*,* *ἔτετύφειν*, *I had struck*, a *perfect past*. We have then an imperfect present, past, and future, (*I am striking, I was striking, I shall be striking*); a perfect present, past, and future, (*I have struck, I had*

* That this is the true character and designation of this tense, an inspection of the above table, and a careful examination of its nature, will, we think, clearly show. *I have struck* evidently sustains the same relation to *I am striking*, that *I had struck* sustains to *I was striking*. But the two latter are clearly an *imperfect* and *perfect past*; the two former, then, are an *imperfect* and *perfect present*. That is, *I am striking* (τύπτω) represents an action now going on; *I have struck* (τέτυφα), an action now completed.

struck, I shall have struck); and an absolute or indefinite (aorist) present, past, and future, (*I strike, I struck, I shall strike.*)

4. Of these nine tenses, the Greek verb has in the active voice distinct forms for *six*, in the passive, for *seven*; thus,

Present.

τύπτω, *I am striking.* Imperfect.

τέτυφα, *I have struck.* Perfect.

Past.

ἔτυπτον, *I was striking.* Imperfect.

ἔτετύφειν, *I had struck.* Perfect.

ἔτυπα, *I struck.* Absolute or Aorist.

Future.

τύψω, *I shall strike or be striking.* Absolute usually.

Pass. τετύψομαι, *I shall have been struck.* Perfect.

5. The past tenses are more completely developed than either the present or future, for the obvious reason, that all history and narration being of events in past time, more minute specification is here demanded, and therefore a separate form exists for the absolute or aorist. The past tenses are hence often called historical tenses.

It matters not whether, in point of fact, it is only at this moment completed, or whether the writer only chooses to represent it so. In accordance with this view is the fact, that both in Greek and Latin the syntactical construction of the perfect is the same with that of the so called present. This tense has ever been a stumblingblock to the grammarians, and they have generally contented themselves with describing it as a past tense, but connected either in itself or in its consequences with the present time.

6. It is seen, that, in the present and future divisions of time, the Greek verb has not separate forms for the imperfect and the absolute. For these it employs the same tenses, while in the present the *imperfect* meaning preponderates, in the future, the absolute meaning. Their ordinary significations, then, are as follows.

Present Time.

τύπτω, *I am striking.* Imperfect.

τύπτω, *I strike.* Absolute.

τέτυφα, *I have struck.* Perfect.

Past Time.

ἔτυπτον, *I was striking.* Imperfect.

ἔτυπα, *I struck.* Absolute or *Aorist*.

ἔτετύφειν, *I had struck.* Perfect.

Future Time.

τύψω, *I shall be striking* (rare). Imperfect.

τύψω, *I shall strike* (its usual meaning). Absolute.

Pass. τετύπομαι, *I shall have been struck.* Perfect.

7. We shall, then, in designating the tenses, as there is but one future act, call it the *future*, and the absolute past, designated by its ordinary name of *aorist*. The other tenses we shall designate as the *imperfect present* (τύπτω) and the *perfect present* (τέτυφα), the *imperfect past* (ἔτυπτον) and the *perfect past* (ἔτετύφειν).

§ 41. THE TENSES CONTINUED.

1. The Greek verb has, it is seen, in the active voice *six* tenses. For *four* of these, namely, the future and aorist, perfect present, and perfect past, it has two forms, an earlier and shorter, and a later and fuller form. The earliest forms of the tenses may be supposed to have been the following. *τύπω*, *I strike*, *ἔτυπον*, *I struck*, *τέτυπα*, *I have struck*, *ἔτετύπην*, *I had struck*, *τυπέω*, *I will strike*. In the progress of the language, *τύπω* is lengthened into *τύπτω*, and *τύπω* becomes obsolete. From *τύπτω* is formed *ἔτυπτον*, with a fuller signification, *I was striking*, while *ἔτυπον* remains with its common meaning, *I struck*. *Τύψω* takes the place of *τυπέω*, and in connexion with *τύψω* is formed *ἔτυψα*, as a more common form of the aorist; while, by aspiration, *τέτυπα* becomes *τέτυφα*, and of course *ἔτετύπην* becomes *ἔτετύφην*.

2. Thus the scheme becomes :

Present Tenses.

<i>τύπτω.</i>	Imperfect.
<i>τέτυπα.</i>	Earlier Perfect.
<i>τέτυφα.</i>	Later Perfect.

Past Tenses.

<i>ἔτυπτον.</i>	Imperfect.
<i>ἔτυπον.</i>	Earlier Aorist.
<i>ἔτυψα.</i>	Later Aorist.

ἔτετύπειν. Earlier Perfect.

ἔτετύφειν. Later Perfect.

Future Tenses.

τυπέω. Earlier Future.

τύψω. Later Future.

3. The passive and middle voices have in the future and aorist the same variety of forms, and, in all the voices, the tenses may be ranked in pairs, according to their connexion in formation; thus:

	Active.	Passive.	Middle.
Imp. Pres.	τύπιω	τύπιτομαι	
Imp. Past	ἔτυπτον	ἔτυπτόμην	
Ear. Fut.	τυπέω	τυπήσομαι	τυπέομαι
Ear. Aor.	ἔτυπον	ἐτύπην	ἐτυπόμην
Lat. Fut.	τύψω	τυφθήσομαι	τύψομαι
Lat. Aor.	ἔτυψα	ἐτύφθην	ἐτυψάμην
Ear. Perf. Pres.	τέτυπα	τέτυμμαι	
Ear. Perf. Past	ἔτετύπειν	ἔτετύμην	
Lat. Perf. Pres.	τέτυφα		
Lat. Perf. Past	ἔτετύφειν		
Perf. Fut.		τετύψομαι	

4. In most verbs, the earlier forms were never in use, or have become obsolete. In some, however, they have retained their places, and in a few, side by side with the later forms. Generally, however, and particularly in the future and aorist, where one is found the other is wanting, and sometimes euphony, and often, perhaps, accident, may have determined between them. The earlier future is found only in liquid verbs, in which it is almost exclusively used.

§ 42. FORMATION OF THE TENSES. AUGMENT.

1. Each tense may, in general, be divided into three parts; the *prefix*, the *root*, and the *termination*. We shall consider them in their order.

2. The prefix is of two kinds, and employed for distinct purposes. In all the past tenses the Greeks prefixed to the root ϵ , to indicate *past time*; and in all the perfect tenses they prefixed the initial consonant with ϵ , to indicate *perfect action*.

Past Tenses. ἔ-τυπτον, ἔ-τε-τύφειν, ἔ-τυψα.

Perf. Tenses. τέ-τυφα, ἔ-τε-τύφειν, τε-τύψομαι.

3. The prefix of the past tenses (ϵ) is called the *augment*; that of the perfect tenses is called the *reduplication*. One of these tenses (ἔτετύφειν, *I had struck*), is a perfect past, i. e. a perfect tense in past time; it therefore takes both the augment and the reduplication. The prefixes then stand thus. Root τυπ, Past ϵ -τυπ, Perf. τέ-τυπ, Perf. Past ϵ -τε-τυπ.

4. It is thus clear, why the so called pluperfect receives both prefixes. It is a *perfect past*. From the above principles, it also follows, that *the augment of the past tenses is found only in the indicative, while the reduplication of the perfect tenses continues through all the moods*. For the

past tenses express past time only in the indicative, while the perfect tenses express perfect action through all the moods.

5. When the verb begins with a consonant, the augment suffers no change, and is called *syllabic*. In verbs beginning with a vowel, it coalesces with the vowel in the following manner; εα into η, as ἐάκουνον ἥκουνον · εο into ω, as ἐομίλεον ὠμίλεον · εε into η, ἐέλπιζον ἤλπιζον, and sometimes into ει, as ἔεχον εἶχον. So the diphthongs αυ and ευ into ηυ, as εαύλουν ηὔλουν, ἐευχόμην ηὔχόμην, and αι, οι, into η, ω, as εαίτουν ἥτουν, εοίκουν ὠίκουν. This is called the *temporal augment*. Many verbs, however, neglect it, and verbs in ου, ει, η, ω, ι, υ, with a few exceptions, never take it.

6. Verbs beginning with a vowel admit, of course, no reduplication. The prefix of the perfect tenses, therefore, coincides here, in form, with that of the past tenses; as, αἰτέω, ἥτουν, ἥτηκα. It still, however, retains its distinctive character, and is continued through all the moods.

7. Some verbs beginning with a vowel prefix to the perfect tenses the two first letters of the root; as, ἀγείρω, ἤγερα, ἀγ-ήγερα. This is called the Attic reduplication. It often shortens the third syllable from the beginning; as, ἤκονα, ἀκήκοα, Perf. Past ἤκηκόειν.

8. Some verbs take ϵ before the lengthened vowel of the past and perfect tenses; as, $\acute{\omicron}\rho\acute{\alpha}\omega$, $\acute{\epsilon}\acute{\omega}\rho\omega\nu$, $\acute{\epsilon}\acute{\omega}\rho\acute{\alpha}\kappa\alpha$.

9. Verbs compounded with a preposition generally take the prefix after the preposition; as $\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\omega$, $\acute{\epsilon}\xi\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$ (§ 9. 2), $\acute{\epsilon}\kappa\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$. Καθεύδω ($\epsilon\acute{\upsilon}\delta\omega$ rare) makes $\acute{\epsilon}\kappa\acute{\alpha}\theta\epsilon\upsilon\delta\omicron\nu$ and $\kappa\alpha\theta\eta\acute{\upsilon}\delta\omicron\nu$. Ἀνορθόω makes $\eta\nu\acute{\omega}\rho\theta\omicron\nu\nu$ · $\acute{\epsilon}\nu\omicron\chi\lambda\acute{\epsilon}\omega$, $\eta\nu\acute{\omega}\chi\lambda\eta\sigma\alpha$ · $\acute{\alpha}\nu\acute{\epsilon}\chi\omicron\mu\alpha\iota$, $\eta\nu\epsilon\iota\chi\acute{\omicron}\mu\eta\nu$.

§ 43. THE ROOT.

1. Many verbs have, in the imperfects present and past, a strengthened form, to which the terminations are attached, while in all the other tenses they are appended to the simpler form called the root. In forming, then, the various tenses, the root must always be ascertained, and the tenses formed by combining this with the termination. Thus, root $\tau\upsilon\pi$, Imp. Pres. $\tau\acute{\upsilon}\pi\tau\omega$, Imp. Past $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\nu$ (strengthened by τ); in the other tenses $\tau\acute{\upsilon}\pi\text{-}\sigma\omega$ ($\tau\acute{\upsilon}\psi\omega$), $\acute{\epsilon}\text{-}\tau\upsilon\pi\text{-}\sigma\alpha$ ($\acute{\epsilon}\tau\upsilon\psi\alpha$), $\tau\acute{\epsilon}\text{-}\tau\upsilon\pi\text{-}\mu\alpha\iota$ ($\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$), $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\pi\text{-}\theta\eta\nu$ ($\acute{\epsilon}\tau\acute{\upsilon}\phi\theta\eta\nu$), (§ 4).

2. Verbs in $\pi\tau$ are from roots in a labial mute, π , β , or ϕ ; as, $\kappa\rho\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\pi\tau\omega$, $\rho\acute{\alpha}\pi\tau\omega$, from $\kappa\rho\acute{\upsilon}\beta\omega$, $\tau\acute{\upsilon}\pi\omega$, $\rho\acute{\alpha}\phi\omega$.

3. Verbs in $\sigma\sigma$ have generally a root in a palatal, κ , γ , or χ , the palatal being dropped before $\sigma\sigma$; as, $\tau\acute{\alpha}\sigma\sigma\omega$, $\phi\rho\acute{\iota}\sigma\sigma\omega$, $\beta\acute{\eta}\sigma\sigma\omega$, from $\tau\acute{\alpha}\text{-}$

γω, φρίκω, βήχω. A few come from a lingual root.

4. Verbs in ζ have the root in δ; as, φράζω, φράδω (Fut. φράδ-σω, φράσω). Some have it in γ; as, κράζω, κράγω (Fut. κράξω).

5. The student having learned the terminations (§ 45) should be accustomed to trace, according to the principles in § 4, the forms of the tenses as modified by the different roots; thus:

Roots.	Fut.		Aor.	Perf.	Pres.		Perf. Past.
βαφ-	(βάφ-σω)	βάψω	ἔβαψα	(βίβαφ-ᾶ)	βίβαφα	(βίβαφ-μαι)	βίβαμμαι
ταγ-	(τάγ-σω)	τάξω	ἔταξα	(τίταγ-ᾶ)	τίταχα	τίταγ-μαι	
πειθ-	(πέιθ-σω)	πίσω	ἔπεισα	(τίπειθ-ᾶ)	πίπεικα	(τίπειθ-μαι)	πίπισμαι

6. The pure root can be precisely ascertained from the earlier aorist, as here the vowel of the termination makes no change in the final letter of the root; thus, ταγ-, Aor. ἔ-ταγ-ον. From the later future or aorist τάξω, ἔταξα, it might indeed be ascertained, that the root was a palatal, but not which, as τάξω, might spring equally from τάγ-σω, τάκ-σω, and τάχ-σω. So with the Perfect active and passive, later Aor. Pass., &c.

7. The earlier aorist is generally the shortest possible form. Hence verbs in λλ and μν reject a consonant; as, βάλλω, Imp. Past ἔβαλλον, Aor. ἔβαλον. Diphthongs in the root reject, in this tense, one of their vowels; as, λείπω, ἔλειπον, λείπσω, λέλειφα, Aor. ἔλιπον. Long vowels are shortened; as, λήθω, ἔλαθον.

§ 44. ANOMALOUS VERBS.

1. To many pure roots *σκ* is attached, the radical vowel lengthened, and the initial consonant repeated with *ι*; as, *γνο-*, *γνοσκ*, *γνωσκ*, *γιγνώσκω* · *μνα-*, *μιμνήσκω* · *τρο-*, *τιτρώσκω*. Some do not change the vowel; as, *δρα-*, *διδράσκω*. Some, beginning with a vowel, of course have no reduplication, and change *ε* or *ο* into *ι*; as, *εύρε-*, *εύρίσκω* · *άλο-*, *άλίσκω*.

2. Another class of verbs attach *αν* to the root, and insert a nasal before the last consonant; as, *μαθ-*, *μανθάνω* · *τυχ-*, *τυγχάνω* · *λαβ-*, *λαμβάνω* · *θιγ-*, *θιγγάνω* · *λαθ-*, *λανθάνω* (§ 4. 4).

3. All these lengthened forms are found only in the Imp. Pres. and Past tenses; as, *γνο-*, *γιγνώσκω*, *ἐγίγνωσκον*, Fut. *γνώ-σομαι*, *ἔ-γνωκα*, &c.

4. There are many anomalous verbs in Greek, i. e. verbs whose tenses are derived from different roots. These different roots, the student should be accustomed to trace out. Thus, *πάσχω*, Ear. Aor. *ἔπαθον* (root *παθ-*), Pres. attaches *σχ* and drops *θ*, *πάσχω*, Fut. *πει-σομαι*, from *πενθ-*, *πένθσομαι*, *πείσομαι* (§ 4. 7), Perf. *ε* changed into *ο*, *πέπονθα* · *εύρίσκω* (see above, 1), Ear. Aor. *εὔρον* (root *εύρ-*), Fut. *εύρήσω*, Perf. *εὔρηκα* (root *εύρε-*, § 43).

§ 45. TERMINATIONS.

1.	Active.	Passive.	Middle.
Imp. Pres.	ω	ομαι	
Imp. Past	ον	ομην	
Perf. Pres.	α	μαι	
Perf. Past	ειν	μην	
Ear. Fut.	εω	ησομαι	εομαι
Ear. Aor.	ον	ην	ομην
Lat. Fut.	σω	θησομαι	σομαι
Lat. Aor.	σα	θην	σαμην
Perf. Fut.		σομαι	

2. Example ; root *γραφ-*, augment *ε* with past tenses, red. *γε* with perfect tenses. Let the student make the requisite changes in the following. We give the tenses in the same order as above.

Active.	Passive.	Middle.
γράφ-ω	γράφ-ομαι	
ἔ-γραφ-ον	ἔ-γραφ-όμην	
γέ-γραφ-α	γέ-γραφ-μαι	
ἔ-γε-γράφ-ειν	ἔ-γε-γράφ-μην	
γραφ-έω	γραφ-ήσομαι	γραφ-έομαι
(ἔ-γραφ-ον) *	ἔ-γράφ-ην	(ἔ-γραφ-όμην) *
γράφ-σω	γραφ-θήσομαι	γράφ-σομαι
ἔ-γραφ-σα	ἔ-γράφ-θην	ἔ-γραφ-σάμην
	γε-γράφ-σομαι	

3. Let the student thus form the tenses of *τύπτω*, *τάσσω*, referring to the next section for rules concerning the perfect active.

* Wanting, because like the Imperfect Past active and passive.

§ 46. PECULIARITIES IN DIFFERENT CLASSES OF VERBS.—MUTE VERBS.

1. The later perfect active is formed by aspirating the labial and palatal roots, and in linguals it inserts κ , dropping the lingual. κ is here to be regarded as a strong aspiration.

2. The perfect sometimes changes ϵ into o in the active, and in the passive $\epsilon\nu$ into υ ; as, *τρέπω, τέτροφα · τεύχω, τέτυγμαι*.

3. The perfect passive frequently changes ϵ of the root into α ; as, *τρέπω, τέτραμμαι*. So the earlier aorist active, *τρέπω, ἔτραπον*.

4. Example of mute verbs; *λείπω*, root *λειπ-*, short *λιπ-*.

	Active.	Passive.	Middle.
Imp. Pres.	λείπ-ω	λείπ-ομαι	
Imp. Past	ἔ-λειπ-ον	ἐ-λειπ-όμην	
Ear. Perf. Pres.	λέ-λοιπ-α *	λέ-λειμ-μαι	
Ear. Perf. Past	ἐ-λε-λοιπ-ειν	ἐ-λε-λείμ-μην	
Lat. Perf. Pres.	λέ-λειφ-α		
Lat. Perf. Past	ἐ-λε-λείφ-ειν		
Ear. Fut.	λιπ-έω	λιπ-ήσομαι	λιπ-έομαι
Ear. Aor.	ἔ-λιπ-ον	ἐ-λίπ-ην	ἐ-λιπ-όμην
Lat. Fut.	λείψω(π-σω)	λειφ-θήσομαι	λείψομαι(π-σομαι)
Lat. Aor.	ἔ-λειψα	ἐ-λείφ-θην	ἐ-λειψάμην
Perf. Fut.		λε-λείψομαι(π-σομαι)	

Examples for practice. *πείθω, πράσσω, ἄδω, βάπτω, λέγω*.

* The earlier perfect inclines strongly to σ in the root, and therefore often changes ϵ into σ .

§ 47. PURE VERBS.*

1. Pure verbs uniformly want the earlier future and aorist, unless they borrow them from some obsolete, impure root; as, αἰρέω, Ear. Aor. εἶλον, from ἔλω.

2. In the perfect, they insert *κ* before *α* and *ειν*, and have no earlier perfect; as, πεφίλη-κα, ἐπεφιλή-κειν.

3. In all the tenses except the imperfect present and past, the final vowel of the root is lengthened, *α* and *ε* into *η*, and *ο* into *ω*; as, (φιλε) φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφιλή-θην, φιλή-σομαι, &c.

Exc. A few in *αω*, as ἔάω, ἐᾶ'σω · in *λαω*, as γελάω · in *εω*, as καλέω καλέσω, τελέω τελέσω, and others, for which consult the lexicons. Αἰρέω, Aor. Pass. ἤρέθην · αἰνέω αἰνέσω, ἦνεσα, ἦννμαι, ἦνέθην.

4. Many lose *σ* in their later future; as, τελέσω τελέω τελῶ, τελέσομαι τελοῦμαι · ὁμόσομαι ὁμόομαι ὁμοῦμαι.

5. Many in the passive tenses, particularly when the vowel remains short, insert *σ* to strengthen the form; as, τετέλεσμαι, ἐτετέλεσθην, for τετέλεμαι, ἐτετέλεθην.

* Verbs whose root terminates in a vowel; as, φιλέω, root φιλε.

Example. φιλέω, root φιλε.

	Active.	Passive.	Middle.
Imp. Pres.	φιλέ-ω	φιλέ-ομαι	
Imp. Past	ἐ-φίλε-ον	ἐ-φίλε-όμην	
Lat. Perf. Pres.	πε-φίλη-κα	πε-φίλη-μαι	
Lat. Perf. Past	ἐ-πε-φίλη-κειν	ἐ-πε-φίλη-μην	
Lat. Fut.	φιλή-σω	φιλη-θήσομαι	φιλή-σομαι
Lat. Aor.	ἐ-φίλη-σα	ἐ-φίλη-θην	ἐ-φίλη-σάμην
Perf. Fut.		πε-φιλή-σομαι	

Examples for practice. δηλόω, τιμάω, γελάω, μισέω.

§ 48. LIQUID VERBS.

1. These form all the tenses, except the imperfects present and past, from the short root.

2. The earlier perfect frequently changes ε of the root into ο, and lengthens other short vowels; as, κτεν-, ἔκτινα · φαν-, πέφηνα · τίλ-, τέτιλα.

3. The later perfect inserts κ before α and ειν; as, σφαλ-, ἔσφαλκα · φαν-, πέφαγκα (§ 4. 4).

4. In the perfect, active and passive, and some other tenses of dissyllabic verbs, ε of the root is changed into α; στελ-, ἔσταλκα, ἔσταλμαι, ἔσταλον, ἐστάλην, ἐστάλθην · πειρ-, περ-, πέπαρκα, πέπαρμαι, ἐπάρθην, ἔπαρον, ἐπάρην.

5. These verbs want the later future in σω; and the aorist in α they make without σ, lengthening α of the root into η or ᾱ, and ε into ει;

στέλλω, root στελ-, Ear. Fut. στελέω, Ear. Aor. ἔσταλον, Lat. Aor. ἔστειλα · φαίνω, root φαν-, Fut. φανέω, Ear. Aor. ἔφανον, Lat. Aor. ἔφηναι.

6. The verbs κρίνω, κλίνω, κτείνω, τείνω, πλύνω make the following tenses.

κέρῳκα	κέρῳμαι	ἐκρίθην
κέλικα	κέλιμαι	ἐκλίθην
ἐκτακα	ἐκταμαι	ἐκτάθην
τέτακα	τέταμαι	ἐτάθην
πέπλυκα	πέπλυμαι	ἐπλύθην.

7. Example. στέλλω.

	Active.	Passive.	Middle.
Imp. Pres.	στέλλω	στέλλ-ομαι	
Imp. Past	ἔ-στελλον	ἔ-στελλ-όμην	
Ear. Perf. Pres.	ἔ-στολ-α	ἔ-σταλ-μαι	
Ear. Perf. Past	ἔ-στόλ-ειν	ἔ-στάλ-μην	
Lat. Perf. Pres.	ἔ-σταλ-κα		
Lat. Perf. Past	ἔ-στάλ-κειν		
Ear. Fut.	στελ-έω	σταλ-ήσομαι	στελ-έομαι
Ear. Aor.	ἔ-σταλ-ον	ἔ-στάλ-ην	ἔ-σταλ-όμην
Lat. Aor.	ἔ-στειλ-α	ἔ-στάλ-θην	ἔ-στειλ-άμην
Lat. Fut.		σταλ-θήσομαι	
Perf. Fut.		ἔ-στάλ-σομαι	

Examples for practice. φαίνω, σπείρω, ψάλλω, φθείρω.

§ 49. INFLEXION OF TENSES.

1. Each tense may be divided into three parts, viz. *tense root*, *mood-vowel*, and *termination*; as in ἔτυπας, ἐτυπ is the tense root or that part which is not changed by inflexion in the various modes, α indicates the mood, and σ the number and person. τύπτομεν, τυπτ *tense*

root, *ο* *Ind. mood-vowel*, *μεν* the first person plural termination.

2. The forms of the tenses, in the first person singular of the indicative, being known from the preceding rules, the student has only to vary the vowel for the mood, and the personal terminations, in order to inflect the verb throughout.

§ 50. MOOD-VOWELS.

	Sing.			Dual.			Plur.			
Pers.	1	2	3	1	2	3	1	2	3	
Ind.	ο	ε	ε	ο	ε	ε	ο	ε	ο	
Subj.	ω	η	η	ω	η	η	ω	η	ω	Vowels of the
	Ind. lengthened.									
Opt.	οι.	Imp. ε.	Inf. ε.	Part. ο.						

§ 51. TERMINATIONS.

1. The tenses may be divided into two classes; *leading* or *primary tenses*, consisting of the present and future tenses (*τύπτω, τέτυφα, τύψω*), and the *secondary tenses*, consisting of the past (*ἔτυπτον, ἔτυψα, ἐτέτύφειν*). These different classes of tenses have different terminations. They are, in general, as follows.

2. Primary Tenses.

	Active Voice.			Passive Voice.		
Sing.	μι	σι, σ	τι, σι	μαι	σαι	ται
Dual	μεν	τον	τον	μεθον	σθον	σθον
Plur.	μεν	τε	ντι, νσι	μεθα	σθε	νται

Secondary Tenses.

	Active Voice.			Passive Voice.		
Sing.	ν	σ	—	μην	σο	το
Dual	μεν	τον	την	μεθον	σθον	σθην
Plur.	μεν	τε	σαν, ν	μεθα	σθε	ντο

3. The subjunctive has, both in the active and passive, the terminations of the primary tenses of the indicative, and the optative those of the secondary tenses.

4. Imperative.

	Active.		Passive.	
Sing.	θι	τω	σο	σθω
Dual	τον	των	σθον	σθων
Plur.	τε	τωσαν	σθε	σθωσαν

5. Infinitive ναι. Part. ντ.

§ 52. MOOD-VOWELS AND TERMINATIONS COMBINED.

1. INDICATIVE MOOD.

In the active voice the terminations *μι* and *σι* (1 and 3 Pers. Sing. primary tenses) fall away, and the mood-vowel of the singular is lengthened from *ο ε ι* into *ω ει ιι*.

Primary Tenses.

	Active.			Passive.		
S.	ω-	ει-ς	ει-	ο-μαι	ε-σαι	ε-ται
D.	ο-μεν	ε-τον	ε-τον	ο-μεθον	ε-σθον	ε-σθον
P.	ο-μεν	ε-τε	ο-νσι(ουσι)	ο-μεθα	ε-σθε	ο-νται

Secondary Tenses.

	Active.			Passive.		
S.	ο-ν	ε-ς	ε-	ο-μην	ε-σο	ε-το
D.	ο-μεν	ε-τον	ε-την	ο-μεθον	ε-σθον	ε-σθην
P.	ο-μεν	ε-τε	ο-ν	ο-μεθα	ε-σθε	ο-ντο.

2. SUBJUNCTIVE MOOD.

In the 2 and 3 Pers. Sing., the mood-vowel *ει* of the indicative goes into *η*.

	Active.			Passive.		
S.	ω-	η-ς	η-	ω-μαι	η-σαι	η-ται
D.	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον
P.	ω-μεν	η-τε	ω-νσι(ωσι)	ω-μεθα	η-σθε	ω-νται.

3. OPTATIVE MOOD.

In the Active retains *μι* for termination in the 1 Pers. Sing.; in the 3 Pers. Plur. takes *εν* instead of *ν*.

	Active.			Passive.		
S.	οι-μι	οι-ς	οι-	οι-μην	οι-σο	οι-το
D.	οι-μεν	οι-τον	οι-την	οι-μεθον	οι-σθον	οι-σθην
P.	οι-μεν	οι-τε	οι-εν	οι-μεθα	οι-σθε	οι-ντο.

4. IMPERATIVE MOOD.

The active 2 Pers. Sing. drops *θι*.

	Active.		Passive.	
S.	ε-	ε-τω	ε-σο	ε-σθω
D.	ε-τον	ε-των	ε-σθον	ε-σθων
P.	ε-τε	ε-τωσαν	ε-σθε	ε-σθωσαν (or εσθων).

5. Infinitive. Active *ε-ναι* (ε-ν), *ει-ν*. Passive *ε-σθαι*.

6. Participle. Active *ο-ντ* (ων, § 26. 2). Passive *ο-μενος*.

7. The above is a general view of the regular forms. There are, however, some exceptions in both voices, and the active is less regularly developed than the passive. We proceed to give an example of the above with the exceptions.

§ 53. ACTIVE CONJUGATION. λείπω.

1. INDICATIVE.

Primary Tenses.

Imp. Pr. λείπω	}	Sing.	ω	εις	ει
Ear. Fut. λιπέω		Dual	ομεν	ετον	ετον
Lat. Fut. λείψω		Plur.	ομεν	ετε	ουσι.

Exc. Perf. Pres. mood-vowel α, 3 Sing. ε.
Terminations reg.

Ear. Perf. λέλοιπα	}	Sing.	α	ας	ε
Lat. Perf. λέλειφα		Dual	αμεν	ατον	ατον
		Plur.	αμεν	ατε	ανσι (ᾱσι)

Secondary Tenses.

Imp. Past ἔλειπον	}	Sing.	ον	ες	ε
Ear. Aor. ἔλιπον		Dual	ομεν	ετον	έτην
		Plur.	ομεν	ετε	ον

Exc. 1. Perf. Past mood-vowel ει. Termination 3 Pl. σαν.

Ear. Perf. Past ἐλελοίπειν	}	Sing.	ειν	εις	ει
Lat. Perf. Past ἐλελείφειν		Dual	ειμεν	είτον	είτην
		Plur.	ειμεν	ειτε	εισαν οι εσαν.

Exc. 2. Lat. Aor. mood-vowel α, 3 Sing. ε.
Termination 1 Sing. wanting.

Lat. Aor. ἔτυπα	}	Sing.	α	ας	ε
		Dual	αμεν	ατον	άτην
		Plur.	αμεν	ατε	αν.

2. SUBJUNCTIVE.

Imp. Pr. λείπω	}			
Ear. Perf. λελοίπω		Sing.	ω	ῆς ἥ
Lat. Perf. λελείφω		Dual	ώμεν	ήτον ήτον
Ear. Aor. λίπω		Plur.	ώμεν	ήτε ωνσι (ωσι).
Lat. Aor. λείψω				

3. OPTATIVE.

Imp. Pr. λείποιμι	}			
Ear. Perf. λελοίποιμι		Sing.	οιμι	οῖς οἱ
Lat. Perf. λελείφοιμι		Dual	οιμεν	οιτον οίτην
Ear. Fut. λιπέοιμι		Plur.	οιμεν	οιτε οιεν.
Ear. Aor. λίποιμι				
Lat. Fut. λείψοιμι				

Exc. Lat. Aor. mood-vowel *αι*.

Lat. Aor. λέλψαιμι	Sing.	αιμι	αῖς	αι
	Dual	αιμεν	αιτον	αίτην
	Plur.	αιμεν	αιτε	αιεν.

4. IMPERATIVE.

Imp. Pr. λείπε	}			
Ear. Perf. Pr. λέλοιπε		Sing.	ε	έτω
Lat. Perf. λέλειφε		Dual	ετον	έτων
Ear. Aor. λίπε		Plur.	ετε	έτωσαν (and όντων).

Exc. Lat. Aor. mood-vowel *α*, 2 Sing. *ον*.

Lat. Aor. λείψον	Sing.	ον	άτω
	Dual	ατον	άτων
	Plur.	ατε	άτωσαν.

5. INFINITIVE.

Imp. Pr. λείπειν
Ear. Fut. λιπέειν
Ear. Aor. λιπεῖν
Lat. Fut. λείπειν.

Exc. 1. Perf. original termination, *ναι*. Ear. Perf. λελοιπέναι, Lat. Perf. λελειφέναι.

Exc. 2. Lat. Aor. mood-vowel *α*, termination *ι*. *λεῖψαι*.

6. PARTICIPLES.

Imp. Pr.	<i>λείποντ</i>	} <i>ων ουσα ον.</i>
Ear. Fut.	<i>λιπέοντ</i>	
Ear. Aor.	<i>λιπόντ</i>	
Lat. Fut.	<i>λείψοντ</i>	

Exc. 1. Perf. mood-vowel *ο*, termination *τ*.

Earlier form	<i>λελοιπότ</i>	} (<i>οις</i>) <i>ώς νῖα ός.</i>
Later form	<i>λελειφότ</i>	

Exc. 2. Lat. Aor. mood-vowel *α*. *λειψαντ λειψαντς λείψας, ασα, αν.*

§ 54. PASSIVE CONJUGATION.

1. The four middle tenses have regular passive forms, and are therefore included in the passive conjugation.

2. Both the passive aorists belong to an old form of conjugation without mood-vowels. They will be explained hereafter.

3. The perfects present and past attach the terminations to the root without mood-vowels.

§ 55. 1. INDICATIVE.

Primary Tenses.

Imp. Pr.	<i>λείπομαι</i>	} Sing. <i>ομαι εσαι (εαι, η) εται</i> Dual <i>όμεθον εσθον εσθον</i> Plur. <i>όμεθα εσθε ονται.</i>
Ear. Fut. Pass.	<i>λιπήσομαι</i>	
Lat. Fut. Pass.	<i>λειφθήσομαι</i>	
Perf. Fut.	<i>λελείψομαι</i>	
Ear. Fut. Mid.	<i>λιπέομαι</i>	
Lat. Fut. Mid.	<i>λείβομαι</i>	

Exc. Perf. Pr. no mood-vowel.

Sing. λέλειπ-μαι (λέλειμμαι) λέλειπ-σαι (λέλειψαι)
λέλειπ-ται

Dual λελείπ-μεθον (λελείμμεθον) λελείπ-σθον (λέλειφθον § 4. 11)
λέλειπ-σθον (λέλειφθον)

Plur. λελείπ-μεθα (λελείμμεθα) λέλειπ-σθε (λέλειφθε)
λέλειπνται.*

Secondary Tenses.

Imp. Past.	ἐλειπόμην	{	Sing.	ομην	εσο (εο, ου)	ετο
Ear. Aor. M.	ἐλιπόμην		Dual	όμεθον	εσθον	έσθην
			Plur.	όμεθα	εσθε	οντο.

Exc. 1. Perf. Past no mood-vowel.

Sing. ἐλελείπ-μην ἐλέλειπ-σο ἐλέλειπ-το
μ-μην ψο

Dual ἐλελείπ-μεθον ἐλέλειπ-σθον ἐλελείπ-σθην
μ-μεθον φ-θον φ-θην

Plur. ἐλελείμμεθα ἐλέλειφθε (ἐλέλειπντο) λελειμμένοι ᾗσαν.

Exc. 2. Lat. Aor. M. mood-vowel α.

Lat. Aor. M.	ἐλειψάμην	{	Sing.	άμην	ασο (αο, ω)	ατο
			Dual	άμεθον	ασθον	άσθην
			Plur.	άμεθα	ασθε	αντο.

2. SUBJUNCTIVE.

Imp. Pr.	λείπωμαι	{	Sing.	ωμαι	ησαι (ηαι, η)	ηται
Ear. Aor. M.	λίπωμαι		Dual	ώμεθον	ησθον	ησθον
Lat. Aor. M.	λείψωμαι		Plur.	ώμεθα	ησθε	ωνται.

Exc.	Perf. Pr.	λελειμμένος	ᾧ	ᾗς	ᾗ
	Dual	λελειμένω	ᾧμεν	ᾗτον	ᾗτον
	Plur.	λελειμμένοι	ᾧμεν	ᾗτε	ᾧνσι (ᾧσι).

* An impossible form ; hence λιλίπαται or λιλίφαται (§ 11. 8), and more commonly λιλιμμένοι εἰσί.

3. OPTATIVE.

Imp. Pr.	λείποιμην	}	Sing.	οίμην	οἶσο (οἶο)	οἶτο		
Ear. Fut. P.	λήπῃσοίμην			Dual	οἶμεθον	οἶσθον	οἶσθην	
Lat. Fut. P.	λείφῃθοίμην				Plur.	οἶμεθα	οἶσθε	οἶντο.
Perf. Fut.	λελειψοίμην							
Ear. Fut. M.	λήπεοίμην							
Ear. Aor. M.	λήποίμην							
Lat. Fut. M.	λείφοίμην							

Exc. 1. Perf. Pr.	λελειμμένος	εἶην	εἶης	εἶη
Dual	λελειμμένω	εἶημεν	εἶητον	εἶήτην
Plur.	λελειμμένοι	εἶημεν	εἶητε	εἶησαν.

Exc. 2. Lat. Aor. M. mood-vowel αἰ.

Lat. Aor. M.	λείψ-αίμην	αἶο	αἶτο
Dual	αἶμεθον	αἶσθον	αἶσθην
Plur.	αἶμεθα	αἶσθε	αἶντο.

4. IMPERATIVE.

Imp. Pr.	λείπεσο, εο, ου	}	Sing.	ον	έσθω
Ear. Aor. M.	λίπεσο, εο, ου		Dual	εσθον	έσθων
			Plur.	εσθε	έσθωσαν.

Exc. 1. Perf. Pr.	λέλειπ-σο(ψο)	λελείπ-σθω (λελείφ-θω)
Dual	λέλειφθον	λελείφθων
Plur.	λέλειφθε	λελείφθωσαν.

Exc. 2. Lat. Aor. M. mood-vowel α.

Lat. Aor. M.	λείψ-αι	άσθω, Dual ασθον	άσθων, Plur. ασθε	άσθωσαν.
--------------	---------	------------------	-------------------	----------

5. INFINITIVE.

6. PARTICIPLE.

Imp. Pr.	λείπεσθαι	λείπόμενος
Ear. Fut. P.	λήπῃσεσθαι	λήπῃσόμενος
Lat. Fut. P.	λείφῃθήσεσθαι	λείφῃθόμενος
Perf. Fut.	λελείψεσθαι	λελειψόμενος
Ear Fut. M.	λήπέσθαι	λήπόμενος
Ear. Aor. M.	λήπέσθαι	λήπόμενος
Lat. Fut. M.	λείψεσθαι.	λείψόμενος.

Exc.

Lat. Aor. M.	λείρασθαι
Perf. Pr.	λελειπ-σθαι φ-θαι.

Exc.

λειψάμενος
λελειμμένος.

§ 56. PERFECTS PRESENT AND PAST. FURTHER EXAMPLES.

1. Pure verbs attach the terminations easily to the root, and make the 3 Pl. without the participle. φιλέω, πεφίλημαι.

Sing.	πεφίλημαι	πεφίλησαι	πεφίληται
Dual	πεφιλήμεθον	πεφίλησθον	πεφίλησθον
Plur.	πεφιλήμεθα	πεφίλησθε	πεφίληνται.
Perf. Past	ἐπεφιλῆ-μην	σο	το
Dual	ἐπεφιλῆ-μεθον	σθον	σθην
Plur.	ἐπεφιλῆ-μεθα	σθε	ντο.

Liquid verbs. σφάλλω, ἔσφαλμαι.

Sing.	ἔσφαλ-μαι	σαι	ται
Dual	ἐσφάλ-μεθον	σθον(θον)	σθον(θον)
Plur.	ἐσφάλ-μεθα	σθε(θε)	(νται) ἐσφαλμένοι εἰσίν.
Perf. Past	ἐσφάλ-μην	σο	το, &c.

Lingual mutes. πείθω, πέπειθ-μαι (πέπεισ-μαι).

Sing.	πέπει-θμαι(σμαι)	θσαι(σαι)	θται(σται)
Dual	πεπεί-θμεθον(σμεθον)	θσθον(σθον)	θσθον(σθον)
Plur.	πεπεί-θμεθα(σμεθα)	θσθε(σθε)	(θνται) πεπεισμένοι [εἰσίν.]

Examples for practice. λέλεγμαι, δεδήλωμαι, πέφαν-μαι, τέτριβμαι, ἦννυτ-μαι.

§ 57. SYNOPTICAL VIEW OF

ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Imperf. Pres.	λείπω	λείπω
Imperf. Past	ἔλειπον	
Ear. Perf. Pres.	λέλοιπα	λελοίπω
Ear. Perf. Past	ἔλελοίπειν	
Lat. Perf. Pres.	λέλειφα	λελείφω
Lat. Perf. Past.	ἔλελείφειν	
Ear. Future	λιπέω	
Ear. Aorist	ἔλιπον	λίπω
Lat. Future	λείψω	
Lat. Aorist	ἔλειψα	λείψω

PASSIVE

Imperf. Pres.	λείπομαι	λείπωμαι
Imperf. Past	ἐλειπόμην	
Perf. Pres.	λέλειμμαι	λελειμμένος ὦ
Perf. Past	ἔλελείμην	
Ear. Future	λιπήσομαι	
Ear. Aorist	ἐλίπην	λιπῶ
Lat. Future	λειφθήσομαι	
Lat. Aorist	ἐλείφθην	λειφθῶ
Perf. Future	λελείψομαι	

MIDDLE

Ear. Future	λιπέομαι	
Ear. Aorist	ἐλιπόμην	λίπωμαι
Lat. Future	λείψομαι	
Lat. Aorist	ἐλειψάμην	λείψωμαι

THE MOODS AND TENSES.

VOICE.

OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
λείποιμι	λείπε	λείπειν	λείπων
λελοίποιμι	λέλοιπε	λελοιπέναι	λελοιπώς
λελείφοιμι	λέλειφε	λελειφέναι	λελειφώς
λιπέοιμι		λιπέειν	λιπέων
λίποιμι	λίπε	λιπεῖν	λιπών
λείψοιμι		λείψειν	λείπων
λείψαιμι	λείψον	λείψαι	λείψας.

VOICE.

λειποίμην	λείπου	λείπεσθαι	λειπόμενος
λελειμμένος εἶην	λέλειψο	λελειφθαι	λελειμμένος
λιπησοίμην		λιπήσεσθαι	λιπησόμενος
λιπεῖην	λίπηθι	λιπήναι	λιπεῖς
λειφθησοίμην		λειφθήσεσθαι	λειφθησόμενος
λειφθείην	λείφθητι	λειφθῆναι	λειφθεῖς
λελειψοίμην		λελείψεσθαι	λελειψόμενος.

VOICE.

λιπεοίμην		λιπέεσθαι	λιπεόμενος
λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος
λειψοίμην		λείψεσθαι	λειψόμενος
λειψαίμην	λείψαι	λείψασθαι	λειψόμενος

PARADIGM

ACTIVE

	INDICATIVE.			SUBJUNCTIVE.		
Imp. Pres. <i>I am leaving, or I leave.</i>	λείπ-ω ομεν ομεν	εις ετον ετε	ει ετον ουσι	λείπ-ω ωμεν ωμεν	ῆς ῆτον ῆσι	ῆ ῆτον ῆσι
Imp. Past. <i>I was leaving.</i>	ἔλειπ-ον ομεν ομεν	εις ετον ετε	ε ετην ον			
Ear. Perf. Pres. <i>I have left.</i>	λείλοιπ-α αμεν αμεν	ας ατον ατε	ε ατον ασι	λείλοιπ-ω ωμεν ωμεν	ῆς ῆτον ῆσι	ῆ ῆτον ῆσι
So Lat. Perf. Pres.	λείλειφ-α	ας	ε, &c.	λείλειφ-ω	ῆς	ῆ, &c.
Ear. Perf. Past <i>I had left.</i>	ἔλειλοίπ-ειν ειμεν ειμεν	εις ειτον ειτε	ει ειτην εισαν		οι εσαν	
So Lat. Perf. Past	ἔλειλείφ-ειν	εις	ει, &c.			
Ear. Fut. <i>I shall leave.</i>	λιπέ-ω ομεν ομεν	εις ετον ετε	ει * ετον ουσι			
Ear. Aor. <i>I left.</i>	ἔλιπ-ον ομεν ομεν	εις ετον ετε	ε ετην ον	λίπ-ω ωμεν ωμεν	ῆς ῆτον ῆσι	ῆ ῆτον ῆσι
Lat. Fut. <i>I shall leave.</i>	λείψ-ω ομεν ομεν	εις ετον ετε	ει ετον ουσι			
Lat. Aor. <i>I left.</i>	ἔλειψ-α αμεν αμεν	ας ατον ατε	ε ατην αν	λείψ-ω ωμεν ωμεν	ῆς ῆτον ῆσι	ῆ ῆτον ῆσι

* Commonly contracted in the active and middle; as λιπῶ, λιπῆς, λιπῆι, λιπῆτον, &c. See § 59.

OF λείπω.

VOICE.

OPTATIVE.			IMPERATIVE.		INFIN.	PARTICIPLE.	
λείπ-οιμι	οἷς	οἱ	λείπ-ε	ἴτω	λείπειν	λείπ-ων	ουσα ον
οἶμεν	οἶτον	οἶτην		ἴτον	ἴτων		οντος ούσης οντος
οἶμεν	οἶτε	οἶεν		ἴτε	ἴτωσαν		
λῑλοῖπ-οιμι	οἷς	οἱ	λῑλοῖπ-ε	ἴτω	λῑλοῖπῆναι	λῑλοῖπ-ώς	υῖα ὅς
οἶμεν	οἶτον	οἶτην		ἴτον	ἴτων		ότος υῖας ότος
οἶμεν	οἶτε	οἶεν		ἴτε	ἴτωσαν		
λελείφ-οιμι	οἷς	οἱ, &c.	λελείφ-ε	ἴτω, &c.	λελειφῆναι	λελειφ-ώς	υῖα ὅς
							ότος υῖας ότος
λιπῑ-οιμι	οἷς	οἱ			λιπῑῖν	λιπῑ-ων	ουσα ον
οἶμεν	οἶτον	οἶτην					οντος ούσης οντος
οἶμεν	οἶτε	οἶεν					
λίπ-οιμι	οἷς	οἱ	λίπ-ε	ἴτω	λιπῑῖν	λίπ-ών	οὔσα ὄν
οἶμεν	οἶτον	οἶτην		ἴτον			όντος ούσης όντος
οἶμεν	οἶτε	οἶεν		ἴτε	ἴτωσαν		
λείψ-οιμι	οἷς	οἱ			λείψῑν	λείψ-ων	ουσα ον
οἶμεν	οἶτον	οἶτην					οντος ούσης οντος
οἶμεν	οἶτε	οἶεν					
λείψ-αιμι	αἷς	αἱ	λείψ-ον	άτω	λείψαι	λείψ-ας	ασα αν
αἶμεν	αἶτον	αἶτην		άτον	άτων		αντος άσης αντος
αἶμεν	αἶτε	αἶεν		άτε	άτωσαν		

PARADIGM

PASSIVE

	INDICATIVE.			SUBJUNCTIVE.		
Imp. Pres. <i>I am (being) left</i> (relinquor).	λείπ-ομαι	ἢ	ἐσται	λείπ-ωμαι	ἢ	ἦται
	όμεθον	ἐσθον	ἐσθον	όμεθον	ἦσθον	ἦσθον
	όμεθα	ἐσθε	ονται	όμεθα	ἦσθε	ωνται
Imp. Past <i>I was (being) left</i> (relinquebar).	ἐλείπ-όμην	ου	ετο			
	όμεθον	ἐσθον	ἐσθην			
	όμεθα	ἐσθε	οντο.			
Perf. Pres. <i>I am or have been left</i> (relictus sum).	λείπει-μαι	ψαι	πται	λελειμμένος	ᾶ	ῆς ῆ
	μμεθον	φθον	φθον	λελειμμένος	ᾶμεν	ῆτον ῆτον
	μμεθα	φθε	μμένοι	λελειμμένοι	ᾶμεν	ῆτε ᾶσι
			[εἰσί]			
Perf. Past <i>I was or had been left</i> (relictus eram).	ἐλείπει-μην	ψο	πτο			
	μμεθον	φθον	φθην			
	μμεθα	φθε	λελει-μμένοι			
			[ῆσαν.			
Ear. Fut. <i>I shall be left.</i>	λείπῃ-ομαι	ἢ	ἐσται			
	όμεθον	ἐσθον	ἐσθον			
	όμεθα	ἐσθε	ονται			
Ear. Aor. <i>I was left.</i>	ἐλίπ-ην	ης	ἢ	λίπ-ᾶ	ῆς	ῆ
	ἡμεν	ἦτον	ῆτην	ᾶμεν	ῆτον	ῆτον
	ἡμεν	ἦτε	ῆσαν	ᾶμεν	ῆτε	ᾶσι
Lat. Fut. <i>I shall be left.</i>	λειφθή-ομαι	ἢ	ἐσται			
	όμεθον	ἐσθον	ἐσθον			
	όμεθα	ἐσθε	ονται			
Lat. Aor. <i>I was left.</i>	ἐλειφθ-ην	ης	ἢ	λειφθ-ᾶ	ῆς	ῆ
	ἡμεν	ἦτον	ῆτην	ᾶμεν	ῆτον	ῆτον
	ἡμεν	ἦτε	ῆσαν	ᾶμεν	ῆτε	ᾶσι
Perf. Fut. <i>I shall have been left.</i>	λελείψ-ομαι	ἢ	ἐσται			
	όμεθον	ἐσθον	ἐσθον			
	όμεθα	ἐσθε	ονται			

OF λέιπω.

VOICE.

OPTATIVE.			IMPERATIVE.	INFINITIVE.	PARTICIPLE.
λείπ-οίμην	οιο	οιτο	λείπ-ου	ἴσθαι	λείπόμενος
οίμεθον	οισθον	οίσθην	ἔσθον	ἴσθων	
οίμεθα	οισθε	οιντο	ἔσθε	ἴσθωσαν	
λειπεμένος εἶην	εἴης	εἴη	λείπ-ψο	φθω	λειπόμενος
λειπεμένων εἴημεν	εἴητεν	εἴητην	φθον	φθων	
λειπεμένοι εἴημεν	εἴητε	εἴησαν	φθε	φθωσαν	
λειπθ-οίμην	οιο	οιτο		λειπθήσθαι	λειπθόμενος
οίμεθον	οισθον	οίσθην			
οίμεθα	οισθε	οιντο			
λειπεί-ην	ης	η	λείπ-θι	τω	λειπῆναι
ημεν	ητον	ήτην	την	των	λειπείς
ημεν	ητε	ησαν	τε	τωσαν	
λειφθ-οίμην	οιο	οιτο		λειφθήσθαι	λειφθόμενος
οίμεθον	οισθον	οίσθην			
οίμεθα	οισθε	οιντο			
λειφθεί-ην	ης	η	λείφθ-τι	τω	λειφθῆναι
ημεν	ητον	ήτην	την	των	λειφθείς
ημεν	ητε	ησαν	τε	τωσαν	
λειλειψ-οίμην	οιο	οιτο		λειλείψθαι	λειλειψόμενος
οίμεθον	οισθον	οίσθην			
οίμεθα	οισθε	οιντο			

PARADIGM

MIDDLE

	INDICATIVE.			SUBJUNCTIVE.		
Ear. Fut.	λίπῃ-ομαι όμεθον όμεθα	ἢ ἔσθον ἔσθε	ἔσται ἔσθον ονται			
Ear. Aor.	ἔλιπ-όμεν όμεθον όμεθα	οὐ ἔσθον ἔσθε	ἔτο ἔσθην οντο	λίπ-ωμαι ώμεθον ώμεθα	ἢ ἡσθον ἡσθε	ἦται ἡσθον ωνται
Lat. Fut.	λείψ-ομαι όμεθον όμεθα	ἢ ἔσθον ἔσθε	ἔσται ἔσθον ονται			
Lat. Aor.	ἔλειψ-όμεν όμεθον όμεθα	ὦ ασθον ασθε	απο άσθην αντο	λείψ-ωμαι ώμεθον ώμεθα	ἢ ἡσθον ἡσθε	ἦται ἡσθον ωνται

SYNOPSIS OF THE

ACTIVE.

	INDIC.	SUBJ.	OPTAT.	IMPER.	INFIN.	PART.
Imp. Pres.	στέλλω	στέλλω	στέλλοιμι	στέλλε	στέλλειν	στέλλων
Imp. Past	ἔσσελλον					
Ear. Perf. Pr.	ἔστολα	ἔστόλω	ἔστόλοιμι	ἔστολε	ἔστολῖναι	ἔστολώς
Ear. Perf. Past	ἔστόλεις					
Lat. Perf. Pr.	ἔσταλκα	ἔστάλκω	ἔστάλκοιμι	ἔσταλκε	ἔσταλκῖναι	ἔσταλκώς
Lat. Perf. Past	ἔσταλκειν					
Ear. Fut.	στελέω		στελέοιμι		στελέειν	στελέων
Ear. Aor.	ἔσταλον	στάλω	στάλοιμι	στάλε	σταλεῖν	σταλῶν
Lat. Aor.	ἔστειλα	στείλω	στείλοιμι	στείλον	στείλαι	στείλας

OF λείπω.

VOICE.

OPTATIVE.			IMPERATIVE.		INFINITIVE.	PARTICIPLE.
λείπ-οίμην	οιο	οιτο			λείπεισθαι	λείπόμενος
οίμιθον	οίσθον	οίσθην				
οίμιθα	οισθε	αιντο				
λείπ-οίμην	οιο	οιτο	λείπ-ού	ίσθω	λείπέσθαι	λείπόμενος
οίμιθον	οίσθον	οίσθην	εσθον	έσθων		
οίμιθα	οισθε	αιντο	εσθε	έσθωσαν		
λείψ-οίμην	οιο	οιτο			λείψεισθαι	λείψόμενος
οίμιθον	οίσθον	οίσθην				
οίμιθα	οισθε	αιντο				
λείψ-αίμην	αιο	αιτο	λείψ-αι	άσθω	λείψασθαι	λείψόμενος
αίμιθον	αίσθον	αίσθην	ασθον	άσθων		
αίμιθα	αισθε	αιντο	ασθε	άσθωσαν		

LIQUID VERB στέλλω.

PASSIVE.

	INDIC.	SUBJ.	OPTAT.	IMPER.	INFIN.	PART.
Imp. Pr.	στέλλομαι	στέλλωμαι	στέλλοίμην	στέλλου	στέλλισθαι	στέλλόμενος
Imp. Past	έστελλόμην					
Perf. Pr.	ίσταλμαι	ισταλμίνος	ισταλμίνος ή-	ίσταλο	ιστάλθαι	ισταλμίνος
Perf. Past	έσταλμην	[ώ	[ην			
Ear. Fut.	σταλήσομαι		σταλησείμην		σταλήσεσθαι	σταλησόμενος
Ear. Aor.	έσταλην	σταλῶ	σταλείην	στάλθι	σταλῆναι	σταλείς
Lat. Fut.	σταλθήσομαι		σταλθησείμην		σταλθήσεσθαι	σταλθησόμενος
Lat. Aor.	έσταλθην	σταλθῶ	σταλθείην	στάλθθι	σταλθῆναι	σταλθείς
Perf. Pr.	ιστάλομαι		ισταλσοίμην		ιστάλσισθαι	ισταλσόμενος

MIDDLE.

Ear. Fut.	στέλλομαι		στέλλοίμην		στέλλεσθαι	στέλλόμενος
Ear. Aor.	έσταλόμην	σταλάωμαι	σταλοίμην	σταλοῦ	σταλίσθαι	σταλόμενος
Lat. Aor.	έσταιλάμην	στέλλωμαι	στέλαιμην	στέιλα	στέιλασθαι	στέιλάμενος

§ 58. THE MIDDLE VOICE.

The middle voice reflects the action back immediately or remotely on the agent; as, *τύπτομαι, I strike myself, φυλάττομαι, I guard myself*. Along with the tenses peculiar to the middle, the imperfects and perfects present and past of the passive are often used in this sense. The following, then, is a complete scheme of the middle.

	INDIC.	SUBJ.	OPTAT.	IMPER.	INFIN.	PART.
Imp. Pr.	τάσσομαι	τάσσωμαι	τασσοίμην	τάσσου	τάσσεισθαι	τασσόμενος
Imp. Past	ἵτασσοίμην					
Perf. Pr.	τίταγμαι	τιταγμένος ᾧ	τιταγμένος ἴ-	τίταξο	τιτάχθαι	τιταγμένος
Perf. Past	ἵτιτάγμην		[ην]			
Ear. Fut.	ταγίομαι		ταγοίμην		ταγίσθαι	ταγίμενος
Ear. Aor.	ἵταγόμην	τάγωμαι	ταγοίμην	ταγοῦ	ταγίσθαι	ταγόμενος
Lat. Fut.	τάζομαι		ταζοίμην		τάξισθαι	ταζόμενος
Lat. Aor.	ἵταξάμην	τάξωμαι	ταξαίμην	τάξαι	τάξασθαι	ταξάμενος

§ 59. CONTRACTED TENSES.

1. The Imperf. Pres. and Past of dissyllabic verbs in *αω*, *εω*, and *οω*, are contracted in the active and passive voices, and the Ear. Fut. active and middle of mute and liquid verbs. The contractions are mainly subject to the rules laid down in § 8. They are as follows.

2. In verbs in *αω*, *α* before an *ο* sound (*αο*, *αω*, *αου*, and *αοι*) is contracted into *ω* and (as in *αοι*) into *ω*; *α* before an *ε* sound (*αε*, *αη*, *αει*, *αη*) into *α* and (as in *αει* and *αη*) *α*; as, *τιμάω* *τιμῶ*, *τιμάοιμι* *τιμῶμι*, *τίμαε* *τίμα*, *τιμάῃ* *τιμᾷ*, *τιμάει* *τιμᾷ*.

3. Verbs in *εω* contract *εε* into *ει*, and *εο* into *ου*; as, *φίλεε φίλει*, *φιλέομεν φιλοῦμεν*. otherwise, they drop *ε*; as, *φιλέω φιλῶ*, *φιλέοιμι φιλοῖμι*, *φιλέειν φιλεῖν*.

4. Verbs in *οω* contract *οε* and *οο* into *ου*; as *δηλόετε δηλοῦτε*, *δηλόομεν δηλοῦμεν*. *ο* before *ω*, *οι*, *ου* is lost; as *δηλόω δηλῶ*, *δηλόοι δηλοῖ*, *δηλόου δηλοῦ*. before *η* it goes into *ω*, as *δηλόητε δηλῶτε*, but before *η* and *ει* into *οι*; as *δηλόη δηλοῖ*, *δηλόει δηλοῖ*. except the Inf. *όειν*, which makes *οῦν*; as, *δηλόειν δηλοῦν*.

§ 60. SYNOPSIS OF PURE VERBS.

ACTIVE.

	INDIC.	SUBJ.	OPTAT.	IMPER.	INFIN.	PART.
Imp. Pr.	φιλ-έω ᾧ	έω ᾧ	έοιμι οἶμι	εε ει	έειν εῖν	έων ᾶν
Imp. Past	φίλ-εον ουν					
Perf. Pr.	πεφίληκα	πεφίληκω	πεφίληκοιμι	πέφίληκε	πεφίληκέναι	πεφίληκώς
Perf. Past	ἔπεφίληκα					
Fut.	φιλήσω	φιλήσω	φιλήσοιμι	φίλησον	φιλήσειν	φιλήσων
Aor.	ἔφιλησα		φιλήσαιμι	φίλησαι	φιλήσῃ	φιλήσας.

PASSIVE.

Imp. Pr.	φιλ-έομαι οὔμαι	έωμαι ᾧμαι	έοιμην οἶμην	έου οῦ	έεσθαι εῖσθαι	έόμενος οἶμενος
Imp. Past	φίλ-έομην ούμην					
Perf. Pr.	πεφίλημαι	πεφίλωμαι *	πεφίλημην *	πέφίλησο	πεφίλησθαι	πεφίλημένος
Perf. Past	ἔπεφίλημαι					
Lat. Fut.	φιληθήσομαι		φιληθήσοιμην		φιληθήσεσθαι	φιληθήσόμενος
Lat. Aor.	ἔφιληθην	φιληθῶ	φιληθῆην	φιλήθητι	φιληθῆναι	φιληθῆεις
Perf. Fut.	πεφιληθήσομαι		πεφιληθήσοιμην		πεφιληθήσεσθαι	πεφιληθήσόμενος.

MIDDLE.

Fut.	φιλήσομαι	φιλησώμην	φιλησώμαι	φιλήσῃ	φιλήσῃ	φιλήσόμενος
Aor.	ἔφιλησάμην	φιλήσωμαι	φιλησάμην	φίλησαι	φιλήσασθαι	φιλησάμενος.

* Only a few verbs in *ημαι* make the subjunctive and optative in this way.

Imperfect Present and Past of τιμάω.

INDIC.	SUBJ.	OPTAT.	IMP.	INFIN.	PART.
τιμ-άω ᾧ ἰτίμ-αον ουν.	άω ᾧ	άοιμι ᾧμι	αε α	άειν ᾶν	άων ᾠν.
τιμ-άομαι ᾧμαι	άωμαι ᾧμαι	αόιμην ᾧμην	άου ᾧ	άεσθαι ᾧσθαι	άόμενος ᾧμενος.
ἰτιμ-αόμην ᾧμην.					

Imperfect Present and Past of δηλόω.

δηλ-όω ᾧ	όω ᾧ	όοιμι ᾧμι	οε ου	όειν ᾧν	όων ᾧν.
ἰδηλ-οον ουν.					
δηλ-όομαι ᾧμαι	όωμαι ᾧμαι	οόιμην ᾧμην	όου ᾧ	όεσθαι ᾧσθαι	όόμενος ᾧμενος.
ἰδηλ-οόμην ᾧμην.					

§ 61. TENSES WITHOUT MOOD-VOWELS (OR VERBS IN μι).

1. Some verbs with monosyllabic roots in α, ε, ο, and others which attach νυ or ννυ, form three tenses, viz. the imperfect present and past active and passive, and the earlier aorist active and middle, without mood-vowels; as, from roots θε δο στα, θέμεν δόμεν στάμεν, instead of θέομεν δόομεν στάομεν.

2. These tenses incline to the full original terminations; as, Pr. Ind. Act. Sing. μι, σ, σι; 2 Sing. Imp. θι; 2 Sing. Ind. Pass. σαι; Inf. Act. ναι. Their terminations are otherwise generally like those of verbs with mood-vowels.

3. In the imperfects present and past, active and passive, they prefix to the root the initial consonant with ι, except that to roots beginning with πτ, στ, or a vowel, a rough ι only is prefixed; as, δο διδο, θε τιθε, στα ἰστα, ἕ ἰε.

The aorist prefixes the augment regularly to the root; as *θε, ἔθην*.

§ 62. ACTIVE VOICE.

1. INDICATIVE.

Terminations.

Imp. Pr. *μι σ σι* D. *μεν τον τον* P. *μεν τε νσι*.
 Past *ν σ — μεν τον την μεν τε σαν, ν*.

The radical vowel is lengthened in the singular; as

<i>τίθ-ημι</i>	<i>ησ ησι</i>	D. <i>εμεν ετον ετον</i>	P. <i>εμεν ετε ενσι (τιθεῖσι)</i> .
<i>ἔτιθ-η</i>	<i>ησ η</i>	<i>εμεν ετον έτην</i>	<i>εμεν ετε εσαν (οτ εν)</i> .

2. SUBJUNCTIVE.

The Subjunctive has its regular mood-vowel, which it contracts with the radical vowel, *οη* going into *ω* and *αη* into *η*, not into *οι* and *α*.

<i>τιθ-έω ω</i>	<i>έης ής έη ή</i>	D. <i>έωμεν ωμεν έητον ήτον έητον ήτον</i>	P. <i>έωμεν ωμεν [έητε ήτε έωσι ωσι]</i>
<i>διθ-όω ω</i>	<i>όης ός όη ό</i>	D. <i>όωμεν ωμεν όητον ωτον όητον ωτον</i>	P. <i>όωμεν ωμεν [όητε ωτε όωσι ωσι]</i>

3. OPTATIVE.

ι is added to the radical vowel, as *τιθει*, and *η* inserted before the terminations of the secondary tenses.

<i>τιθεί-ην ης η</i>	D. <i>ημεν ητον ήτην</i>	P. <i>ημεν ητε ησαν (εν)*</i>
<i>διδοί-ην ης η</i>	<i>ημεν ητον ήτην</i>	<i>ημεν ητε ησαν (εν)</i> .

* More commonly, D. *τιθείμεν, τιθείτον, τιθείτην*, P. *τιθείμεν, τιθείτε, τιθείεν*.

4. IMPERATIVE.

Terminations *θι τω, τον των, τε τωσαν.*

<i>τίθι-τι</i>	<i>τω</i>	D. <i>τον των</i>	P. <i>τι τωσαν.</i>
<i>δό-θι (δές)</i>	<i>τω</i>	<i>τον των</i>	<i>τι τωσαν.</i>

5. INFINITIVE.

Termination *ναι*; as *τιθέναι, διδόναι, ἰέναι*,
Aor. *θεῖναι, δοῦναι, εἶναι.*

6. PARTICIPLE.

Termination *ντ*; as, *διδο-ντ (διδούς οὔσα όν)*,
τιθε-ντ (τιθείς), δοντ (δούς).

§ 63. FULL PARADIGM.

1. *Τίθημι (θε).**Active.*

Imperfect Present.

Ind. <i>τίθ-ημι</i>	<i>ης ησι</i>	D. <i>εμεν</i>	<i>ετον ετον</i>	P. <i>εμεν</i>	<i>ετε εῖσι</i>
Sub. <i>τιθ-ῶ</i>	<i>ῆς ῆ</i>	<i>ᾠμεν</i>	<i>ῆτον ῆτον</i>	<i>ᾠμεν</i>	<i>ῆτε ᾠσι</i>
Opt. <i>τιθ-είην</i>	<i>είης εἴη</i>	<i>εἴημεν</i>	<i>εἴητον εἴητην</i>	<i>εἴημεν</i>	<i>εἴητε εἴησαν</i>
		<i>εἴμεν</i>	<i>εἴτον εἴτην</i>	<i>εἴμεν</i>	<i>εἴτε εἴην</i>
Imp. <i>τίθ-ετι</i>	<i>έτω</i>	<i>ετον έτων</i>		<i>ετε έτωσαν</i>	
Inf. <i>τιθέναι</i>	Part. <i>τιθείς.</i>				

Imperfect Past.

Ind. <i>ετίθ-ην</i>	<i>ης η</i>	D. <i>εμεν</i>	<i>ετον έτην</i>	P. <i>εμεν</i>	<i>ετε εσαν.</i>
---------------------	-------------	----------------	------------------	----------------	------------------

Aorist.

Ind. <i>εθ-ην</i>	<i>ης η</i>	D. <i>εμεν</i>	<i>ετον έτην</i>	P. <i>εμεν</i>	<i>ετε εσαν</i>
Sub. <i>θ-ῶ</i>	<i>ῆς ῆ</i>	<i>ᾠμεν</i>	<i>ῆτον ῆτον</i>	<i>ᾠμεν</i>	<i>ῆτε ᾠσι</i>
Opt. <i>θεί-ην</i>	<i>ης η</i>	<i>ημεν</i>	<i>ητον ήτην</i>	<i>ημεν</i>	<i>ητε ησαν</i>
Imp. <i>θεί-ς</i>	<i>τω</i>	<i>τον των</i>		<i>τε τωσαν</i>	
Inf. <i>θεῖναι</i>	Part. <i>θείς.</i>				

Passive.

Ind. <i>τίθ-εμαι</i>	<i>εσαι εται</i>	D. <i>ίμεθον</i>	<i>εσθον εσθον</i>	P. <i>ίμεθα</i>	<i>εσθε ενται</i>
Sub. <i>τιθ-ᾠμαι</i>	<i>ῆ ῆται</i>	<i>ᾠμεθον</i>	<i>ῆσθον ῆσθον</i>	<i>ᾠμεθα</i>	<i>ῆσθε ανται</i>
Opt. <i>τιθεί-μεν</i>	<i>ο το</i>	<i>μεθον</i>	<i>σθον σθην</i>	<i>μεθα</i>	<i>σθε ντο</i>
Imp. <i>τίθ-εσο</i>	<i>ίσθω</i>	<i>εσθον έσθων</i>		<i>εσθε έσθωσαν</i>	
Inf. <i>τίθισθαι</i>	Part. <i>τιθίμινος.</i>				

Imperfect Past.

Ind. ἔτιθ-έμην σο ετο D. ἔμεθον ἐσθον ἴσθην P. ἔμεθα ἐσθε ἐντο.

Middle.

Aorist.

Ind. ἰθί-μην σο το D. μεθον σθον σθην P. μεθα σθε ντο
 Sub. θ-ᾶμαι ἦ ἦται ᾤμεθον ἦσθον ἦσθον ᾤμεθα ἦσθε ᾶνται
 Opt. θεί-μην ο το μεθον σθον σθην μεθα σθε ντο
 Imp. θί-σο(θοῦ) σθα σθον σθων σθε σθωσαν
 Inf. θίσθαι Part. θίμενος.

2. Ἰστημι (στα).

Active.

Pr. Ind. ἴσθ-ημι ης ησι D. ἀμην ατον ατον P. ἀμην ἀτε ᾶσι
 Sub. ἰστώ Opt. ἰσταίνην Imp. ἴσταθι Inf. ἰστάναι Part. ἰστάς
 Imp. Past ἴστ-ην ης η D. ἀμην ατον ᾶτην P. ἀμην ἀτε ἀν οτ ᾶσαν
 Aor. ἴστην Sub. στώ Opt. σταίνην Imp. στήθι Inf. στήναι Part. στάς.

Passive.

Pr. Ind. ἴσταμαι Sub. ἰστώμαι Opt. ἰσταίμην Imp. ἴστασο Inf. ἴστασθαι
 Past ἰστά-μην σο σο, &c. [Part. ἰστάμενος.
 Aor. Mid. ἰστάμην Sub. στώμαι Opt. σταίμην Imp. στάσο Inf. στάσθαι
 [Part. στάμενος.

3. Δίδωμι (δο).

Active.

Pr. Ind. δίδωμι Sub. διδῶ Opt. διδοίην Imp. δίδοθι Inf. δίδοναι Part. διδούς
 Imp. ἰδιδ-ων ως ω D. ὁμεν οτον ὅτην P. ὁμεν οτε ὅσαν
 Aor. Ind. ἔδων Sub. δῶ Opt. δοίην Imp. δός Inf. δοῦναι Part. δούς.

Passive and Middle.

Pr. Ind. δίδομαι Sub. διδῶμαι Opt. διδοίμην Imp. δίδοσο Inf. δίδοσθαι
 Past ἰδιδόμην [Part. διδόμενος.
 Aor. M. ἰδόμην Sub. δῶμαι Opt. δοίμην Imp. δόσο Inf. δόσθαι Part. δόμενος.

4. Δείκνυμι (defective).

Active.

Imp. Pr. Ind. δείκνυ-μι Imp. θι Inf. ναι. Part. νύς.
 Imp. Past ἰδείκνυν.

Passive.

Pr. Ind. δείκνυ-μαι Imp. σο Inf. σθαι Part. μινος
 Past ἔδεικνύμην.

§ 64. REMARKS.

1. Several verbs form only the earlier aorist in this way; as, βαίνω, *I go*, root βα, Aor. ἔβην · γιγνώσκω, root γνο, Aor. ἔγνων · δύω, ἔδυν. In these, the long vowels η, ω, and υ are retained in all the numbers; as ἔβησαν.

2. So the two aorists passive are formed, ἔλίπην and ἐλείφθην (tense-roots ἔλιπε and ἐλειφθε), and retain the long vowel in the dual and plural. See paradigm of λείπομαι.

3. The other tenses of these verbs are regular, except that the later aorist of τίθημι, ἵημι, δίδωμι, has κ; thus, ἔθηκα ἐθηκάμην, ἔδωκα ἔδωκάμην, ἤκα · and from θε and ἔ (τίθημι and ἵημι) the Perf. Pr. is τέθεικα and εἵκα. Aorists in κα are used only in the indicative, and there only in the Sing. and 3 Plur.

4. Synopsis of ἵημι, *to send*, (root ἔ).

Active.

Imp. Pr. Ind.	ἵημι	Sub. ἰῶ	Opt. ἰέην	Imp. ἰέθι	Inf. ἰέναι	Part. ἰείς
Imp. Past	ἵην and ἵεν, ἵουν, (compounds ἰφίσουν, ἀφίσουν)					
Ear. Aor.	ἵην	ῶ	ἰήην	ἔς	ἔιναι	εἶς
Fut.	ἵσω		ἵσοιμι		ἵσειν	ἵσων
Lat. Aor.	ἤκα					
Perf. Pr.	εἵκα	εἵκω	εἵκοιμι		εἰκέναι	εἰκώς
Perf. Past	εἵκειν.					

Passive.

Imp. Pr. ἴμαι, Imp. Past ἴμην, Perf. Pr. ἴμαι Perf. Past ἴμην, Lat.
Fut. ἰθήσομαι, Lat. Aor. ἴθην, Perf. Fut. ἴσομαι.

Middle.

	Ind.	Sub.	Opt.	Imp.	Inf.	Part.
Ear. Aor.	ἴμην	ἴμαι	ἴμην	ἴσο (οὔ)	ἴσθαι	ἴμενος
Fut.	ἴσομαι		ἴσοίμην		ἴσισθαι	ἴσόμενος
Lat. Aor.	ἰκάζμην.					

§ 65. *ἔEIMI* and *ἔEIMI*.

Of other small verbs in *μι*, we shall give only *εἰμί*, *to be*, and *εἶμι*, *to go*, both irregular.

εἰμί, *to be*, (root *ἐ*.)

	IND.	SUB.	OPT.	IMP.
Imp. Pr.	εἰμί εἶς or εἷ ἐστί ἐσμέν ἐστών ἐστών ἐσμέν ἐστέ εἰσί(ν) ἦν ἦς ἦ or ἦν ἦμεν ἦτον ἦτην ἦμεν ἦτε ἦσαν	ᾧ ᾗς ᾗ ᾧμεν ᾗτον ᾗτον ᾧμεν ᾗτε ᾧσι	εἴ-ην ης η ἡμεν ητον ἡτην ἡμεν ητε ἡσαν	ἴσθι ἔστω ἔστων ἔστων ἔστε ἔστωσαν
Imp. Past				
Fut.	ἔσομαι ἔσῃ ἔσται ἔσ-όμεθον ἐσθον ἐσθον όμεθα ἐσθε ονται		ἔσοί-μην ο το μεθον σθον σθην μεθα σθε ντο	

INF. Pres. εἶναι, Fut. ἔσεσθαι. PART. Pres. ὢν οὔσα ὄν, Fut. ἐσόμενος.

Εἶμι, *I am going*, (root *ἰ*.)

Imp. Pr. εἶμι εἶς or εἷ εἶσι D. ἵμεν ἵτον ἵτον P. ἵμεν ἵτε ἵασι
Sub. ἴω, ἴης, &c. Opt. ἵοιμι Imp. ἴθι, ἴτω Inf. ἰέναι Part. ἰών ἰοῦσα ἰόν
Imp. Past ἴειν ἴεις, &c. and ἴῃα ἴῃας.

Mid. *to hasten*, Imp. Pr. ἰίμαι, Past ἰέμην.

§ 66. ANOMALOUS VERBS.

1. What tenses are actually used in any Greek verb must be learned from observation and from the lexicons. Tenses of the middle form will be often found to supply the place of

the active. The student should be required to ascertain carefully what tenses are in use, and what are not; thus, from ἀκούω, *to hear*, not ἀκούσω and ἤκουκα, as given in the old lexicons, but ἀκούσομαι and ἀκήκοα, while in the aorist ἤκουσα is used.

2. Γινώσκω, *to know*, (root γνο, § 44. 1.)

Active.	Passive.
γινώσκω	γινώσκομαι
ἐγίνωσκον	ἐγινωσκόμην
γνώσομαι	γνωσθήσομαι
ἐγνων	ἐγνώσθην
ἐγνώκα	ἐγνώσμαι
ἐγνώκειν	ἐγνώσμεν.

3. Λαμβάνω, *to take*, (root ληβ, λαβ, § 44. 2.)

Active.	Passive.	Middle.
λαμβάνω	λαμβάνομαι	
ἐλάμβανον	ἐλαμβανόμην	
λήψομαι	ληφθήσομαι	
ἔλαβον	ἐλήφθην	ἐλαβόμην
εἴληφα	εἴλημμαι	
εἴληφειν	εἴλημμεν.	

4. Examples for practice. εὐρίσκω, *I find*, μαρθάνω, *I learn*, θνήσκω, *I die*, ἔρχομαι, *I come*, βάλλω, *I throw*, πάσχω, *I suffer*, γίγνομαι, *I become*.

REM. Many verbs, as γίγνομαι, ἔρχομαι, have in the imperfects present and past no active forms. Others are altogether passive and middle in form; as, αἰσθάνομαι, δέχομαι.

§ 67. ANALYSIS AND COMBINATION OF VERBAL FORMS.

1. To the pupil who has gone thoroughly through the elements of the Greek verb, as hitherto developed, it will now be found a very useful exercise both to analyze and combine verbal forms. The student should be rendered perfectly familiar with all the separate parts of the verb, as the nature of the augment and reduplication, their forms and to what tenses they are respectively applied, the mood-vowels, terminations, &c. Then give him, e. g. *ἐλέγοντο* to resolve into its elements; *ε*, the augment belonging to past tenses; *ντο*, the termination of the 3 Plur. of the secondary tenses, Pass.; *ο*, mood-vowel of the Ind.;—thus *λεγ* is left for the root. So *λέγουντο*, *λεγ* root, *οι* Opt. mood-vowel, *ντο* 3 Plur. term. secondary tenses passive, and of the optative which takes these terminations.

2. Given for analysis. *ἔλεγον*, *λέξαιντο* *λέξητον*, *πέπεισται*, *ἐπείσθησαν* *πείσθήσονται*, *τετάραγμαι*, *ἐπράχθην*, *πραξαίμην*, *τάξωνται*, *βλέπονται*, *βλέψωνται*, *ἐβλεψάσθην*, *πεφίληνται*, *φιλήσεις*, *διώξῃσθον*, *ἐδεδίωκτο*, *δεδιώκαμεν*, *φυγοίτην*, *φεύγεται*, *πεφεύγασι*, *παρηγόμην*, *βάλλης*, *βάλλονται*, *ἐβάλλετο*, *βάλλησθε*, *εἰδέναι*, *κεκτῆσθαι*, *ᾠκέετο*.

3. The student should also be in the habit of forming tenses in different numbers, persons, moods, and voices, by combining the separate elements; thus λέγω, Imp. Past Ind. Pass. 3 Sing.; root λεγ, aug. with Past ἐλεγ, mood-vowel ο, term. ντο; ἐ-λέγ-ο-ντο. Lat. Aor. Mid. 3 dual λεγ, tense root ἐλεξ, mood-vowel α, termination σθην, ἐ-λεξ-ά-σθην. Opt. 3 Pl. λέξ-αι-ντο. Practice will make this easy to the student in Greek, and will give him an unlimited command over the inflexions of the verb.

§ 68. THE TENSES IN THE INDICATIVE.

The import of the tenses has been already given in general in § 38, but a few additional remarks are needed to complete the view.

1. The imperfect present means properly *am doing*, and, as an absolute, *do*. From *am doing*, comes naturally *go to doing*, *am endeavouring to do*, *am accustomed to do*; it is thus employed to state universal propositions.

2. The imperfect past has all these modifications of meaning except the absolute, (for which there is a distinct tense, the aorist,) *I was doing*, *I went to doing*, *I endeavoured to do*, *I used to do*. This latter modification of meaning is frequent.

3. The aorist, especially the later aorist, be-

side its ordinary and proper meaning of *did*, is employed sometimes, like the present, to express what customarily takes place; as, ὀλίγος χρόνος ἀεὶ διέλυσε τὰς συνηθείας τῶν φαύλων, *a short time always dissolves, &c.*

4. The perfect present sometimes passes over into an imperfect present, with a new but natural signification; as, κέκτημαι, *I have acquired*, hence *I possess*, τέθνηκα, *I have died*, hence, *I am dead*. In this case the perfect past becomes an imperfect past, and the perfect future an imperfect future; thus, ἔκεκτῆμην, *I possessed*, κεκτῆσομαι (*I shall have acquired*), *I shall possess*.

5. The following scheme presents these various uses of the tenses.

τύπτω, { *I am striking, (I endeavour to strike),*
 { *I go to striking, I strike, I am ac-*
 { *customed to strike.*

ἔτυπτον, { *I was striking, I went to striking,*
 { *I used to strike.*

ἔτυπα, *I struck, I am in the habit of striking.**

τύψω, *I shall strike.*

{ *τέτυπα, I have struck.*

{ *κέκτημαι, I have acquired, hence I possess.*

{ *ἔτετύφειν, I had struck.*

{ *ἔκεκτῆμην, I had acquired, I possessed.*

κεκτῆσομαι, { *I shall have acquired, hence I*
 { *shall possess.*

* The aorist is also often used where other languages use a perfect past.

§ 69. THE TENSES IN THE OTHER MOODS.

1. The distinction of time, which in the indicative is indicated by the tenses, is in the subjunctive and optative expressed chiefly by the moods. The subjunctive follows in its formation the primary, i. e. the present and future tenses, and is the conditional mood of these tenses, and is rendered *may*; the optative in like manner is the conditional mood of the past tenses, whose analogy it follows, and is rendered *might*. Thus the perfect present is in the subjunctive τετύφω, *I may have struck*, in the optative τετύφοιμι, *I might have struck*, i. e. here it is a *conditional perfect past*. So the aorist indicative or absolute past (ἔτυψα, *I struck*,) becomes in the subjunctive τύψω, *I may strike*, in the optative τύψαιμι, *I might strike*. Even the future becomes in the optative a future in reference to past time; as, *he said that I should show*, ἔλεξε ὅτι δηλώσοιμι.

2. In the other moods also, viz. the imperative, infinitive, and participle, the aorist loses its signification of past time, and differs from the imperfect present only in not indicating *continued* action. Thus τύπον, *strike*, bears the same relation to τύπτε, *be or go to striking*, as ἔτυψα bears to ἐτυπιον (*I struck, I went to striking*).

3. We present, then, the following scheme of the force of the tenses in the several moods.

INDICATIVE.

Imperf. Pres.	τύπτω, <i>I am striking.</i>
Imperf. Past.	ἔτυπτον, <i>I was striking.</i>
Future.	τύψω, <i>I shall strike.</i>
Aorist.	ἔτυπα, <i>I struck.</i>
Perf. Pres.	τέτυφα, <i>I have struck.</i>
Perf. Past.	ἔτετύφειν, <i>I had struck.</i>

SUBJUNCTIVE (or Conditional of the Leading Tenses).

Imperfect.	τύπτω, <i>I may be striking.</i>
Aorist.	τύψω, <i>I may strike.</i>
Perfect.	τετύφω, <i>I may have struck.</i>

OPTATIVE (or Conditional of Past Tenses).

Imperfect.	τύπτοιμι, <i>I might be striking.</i>
Aorist.	τύψαιμι, <i>I might strike.</i>
Perfect.	τετύφοίμι, <i>I might have struck.</i>
Future.	τύψοιμι, <i>I might strike (hereafter).</i>

IMPERATIVE.

Imperfect.	τύπτε, <i>be striking, or go to striking.</i>
Aorist.	τύπον, <i>strike.</i>
Perfect.	τέτυφε, <i>have struck.</i>

INFINITIVE.

Imperfect.	τύπτειν, <i>to be striking.</i>
Aorist.	τύψαι, <i>to strike.</i>
Perfect.	τετυφέναι, <i>to have struck.</i>
Future.	τύψειν, <i>to be going to strike.</i>

PARTICIPLES.

Imperfect.	τύπτων, (being) <i>striking</i> .
Aorist.	τύψας, <i>striking</i> (the mere act).
Perfect.	τετυφώς, <i>having struck</i> .
Future.	τύψων, <i>going to strike</i> .

4. Let the student give the tenses, with their meanings, of the following verbs in the several moods ; λαμβάνω, *I take*, φιλέω, *I love*, κελεύω, *I direct*, φαίνω, *I show*, φεύγω, *I flee*, τρέχω, *I run*, λείπω, *I leave*, μανθάνω, *I learn*.

§ 70. EXERCISES ON THE TENSES IN THE INDICATIVE.

1. IMPERFECT PRESENT AND PAST.

Σοφία μόνη ἀθάνατος μένει. Ὁ ἀνὴρ θνήσκει. Ἡ γυνὴ ἔθνησκε. Ἐν ᾧ ἐγὼ γράφω σὺ ἀδεις. Σὺ μὲν ταῦτά μοι δίδως, ἐγὼ δὲ δέχομαι. Οἱ πολέμιοι μὲν φεύγουσιν, ἡμεῖς δὲ διώκομεν. Πάντα τὰ ἀγαθὰ δίδωσιν ὁ Θεός. Περιεπατοῦμεν ἐν τῷ ἱερῷ τοῦ Κρόνου. Βραχεῖα ἡδονὴ πολλάκις μακρὰν τίκει λύπην. Ταῦτα ἔλεγεν (used to say) ὁ πατήρ μου. Σωκράτης τοὺς νέους τῶν Ἀθηναίων ἐδίδασκε. Ὅστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται. Μέγιστον τῶν ὄντων, τόπος· πάντα γὰρ χωρεῖ· τάχιστον, νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον, ἀνάγκη· κρατεῖ γὰρ πάντων· σοφώτατον, χρόνος· ἀνευρίσκει γὰρ πάντα.

2. PERFECT PRESENT AND PAST.

Τὴν ἐπιστολὴν σοι ἀπέσταλκα. Δέδωκάς μοι τὸν χιτῶνα. Ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασιών· ἀλλ' οὔτε ἀποδεδράκασιν οὔτε ἀποπεφύγασιν. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται. Εὐριπίδης ἐν Μακεδονίᾳ τέθαπται. Μέγα κακὸν μοι συμβέβηκεν. Οὐδεὶς πώποτε θεὸν ἐώρακεν. Τέθνηκε Φίλιππος; Οὐκ, ἀλλ' ἀσθενεῖ. Ὁ πατὴρ καὶ ἡ μήτηρ αὐτοῦ πάλαι ἐτετελευτήκεσαν. Τὸ πῦρ πάντας ὁμοίως καίει· πέφυκε γὰρ τοιοῦτον. Απόλωλα ὑπὸ τοῦ δίνους.

3. FUTURE AND AORIST.

Ταῦτα ποιήσω. Ταῦτα ἐποίησα. Μισθὸν τάλαντον ἔλαβον καὶ τοῦτό σοι δώσω. Οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας. Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε. Ὅτε ταῦτα (the same things) συνέβαιεν (kept happening) αὐτῷ τῇ ὑστεραίᾳ καὶ τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας. Ὅτε ἔμελλον γράφειν παρεγένετό τις. Οὐδεὶς τὸν θάνατον ἔφυγεν. Ἀνὴρ σοφὸς τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων. Οὐκ ἔπιες (πίνω) τὸ Δήθης ὕδωρ; Ὅτι ἡ ψυχὴ θνητὴ ἐστὶν οὐδέποτε πιστεύσω. Πολλὰ ἀνθρώποις παρὰ γνώμην ἔπεσε (fall out, happen). Ἡ τοῦ Ἰνάχου παῖς ἡ καλὴ ὑπὸ τῆς Ἡρας εἰς δάμαλιν μετεβλήθη.

§ 71. EXERCISES ON THE TENSES IN THE SUBJUNCTIVE AND OPTATIVE.

Προσέρχομαι ἵνα μὴ θάνῃς. Προσῆλθον ἵνα μὴ θάνοις. Δέδοικα μὴ ἡλίθιος γένωμαι. Ἐδεδοίκεν μὴ ἡλίθιος γενοίμην. Ἀπέσταλκά σοι ταύτην τὴν ἐπιστολὴν ἵνα μάθῃς τὴν ἐμὴν φιλίαν. Ἀπέστειλά σοι ἐπιστολὴν ἵνα μάθοις τὴν φιλίαν μου. Ἐκέλευσε βασιλεὺς μὴ τινα βάλλειν πρὶν Κῦρος ἐμπλησθεῖν βάλλων. Κελεύει βασιλεὺς, μὴ τινα βάλλειν πρὶν ἂν Κῦρος ἐμπλησθῇ βάλλων. Ἀπιέναι ἐβούλετο μὴ ὁ πατήρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. Ἀπιέναι βούλεται μὴ ὁ πατήρ τι ἄχθηται καὶ ἡ πόλις μέμφηται. Ἐὰν φιλομαθῆς ᾦς, πολυμαθῆς ἔσῃ. Εἰ φιλομαθῆς εἴης, πολυμαθῆς ἂν γένοιο.

REMARK. The particles εἰ, ὅτε, ἐπειδὴ, πρὶν, stand unchanged before the indicative and optative, but before the subjunctive they become εἰάν (ἢν, ἄν), ὅταν, ἐπειδάν, πρὶν ἄν. as, εἰ ἴδοιμι, if I might see; εἰάν ἴδω, if I may see; εἰ ταῦθ' οὕτως ἔχει, if these things are so; εἰάν ταῦθ' οὕτως ἔχῃ, if these things be so.

§ 72. FURTHER REMARKS ON THE SUBJUNCTIVE AND OPTATIVE.

1. The original and proper distinction and use of these two moods has been given above and illustrated in the last section. They are both strictly conditional moods; the optative of

the past, the subjunctive of the present and future tenses. Their use, however, especially that of the optative, is much wider.

2. The signification of the optative is less near to *the actual* than that of the subjunctive. It is used, therefore, in cases of pure hypothesis, where there is no prospect or thought of a decision. Thus the subjunctive *εάν τι ἔχω, δώσω*, *if I have any thing I will give it*, implies a design in the speaker to ascertain whether he has any thing or not. It is a case in which he feels interested and wishes to arrive at a decision, while *εἰ ἔχοιμί τι, δοίην ἄν*, *if I should have any thing I would give it*, is purely hypothetical. It states the connexion of a given conclusion with a given premise, without intimating whether there is any possibility or expectation of the existence of the condition. The past tenses of the indicative are used where the speaker designs to express his conviction that the thing supposed does not and cannot exist. Thus,

Ind. εἴ τις μ' ὠφέλει, τὴν χάριν ἀπεδίδων ἄν, *if any one would aid me, I would repay the favor*, — but I do not expect he will.

Subj. εἰάν τις μ' ὠφελῇ, χάριν ἀποδώσω, *if any one aids me, I will repay the favor*, — the language of one solicitous to obtain aid.

Opt. εἴ τις μ' ὠφελήσειε, χάριν ἀποδιδοίην ἄν, *if any one should aid me, I should repay the*

favor, — but I am entirely uncertain whether he will or not.

Εἰ ἐνόμιζον τοὺς θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἡμέλουν αὐτῶν, if I thought the Gods had any regard for men, I would not neglect them, — but I do not believe they have.

Εὰν νομίζω θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἀμελήσω αὐτῶν, if I may suppose the Gods to have any regard for men, I will not neglect them, — and I will endeavour to ascertain the fact.

Εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν, if I might suppose, let me but suppose the Gods to have any regard for men, and I would not neglect them, — but it is a point involved in entire uncertainty. Here is a delicate shade of meaning which the English language can hardly express.

3. Omitting the protasis, — the clause with εἰ, — the optative with ἂν is used in simple propositions, wherever in English we say *might, would, can, &c.*; e. g. τὸ σωματοειδές ἐστὶν ὃν τις ἂν ἅψαιτο, *the corporeal is that which one can touch*; ἡδέως ἂν μάθοιμι ταῦτα παρὰ σοῦ, *I would gladly learn these things from thee.* Hence from the tone of moderation peculiar to the Attics, it comes to be employed in making positive assertions; οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος, *you could not, cannot take from a man*

who does not possess; τοῦτο οὐκ ἂν γένοιτο, this cannot be.

4. EXERCISES.

Γένοιτο ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. Σοὶ οὐκ ἂν πιθοίμην ὥστε μὴ τοῦτο ποιεῖν. Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν. Ἄγεις ἐρωτηθεὶς πῶς ἂν τις ἐλεύθερος διαμένει, θανάτου καταφρονῶν, ἔφη. Ἄνευ φίλων οὐδεὶς ἂν ἔλοιτο ζῆν, ἔχων τὰ λοιπὰ ἀγαθὰ πάντα· καὶ γὰρ τοῖς πλουτοῦσι, καὶ ἀρχαῖς καὶ δυναστείας κεκτημένοις, δοκεῖ μάλιστα φίλων εἶναι χρεῖα· ἐν πενίᾳ δὲ, καὶ ταῖς λοιπαῖς δυστυχίαις, μόνην οἴονται καταφυγὴν εἶναι τοὺς φίλους. Μόλις ἂν τις ἐκ τῆς μεγίστης ἐπιμελείας τὰς τῆς φύσεως ἁμαρτίας ἐπικρατήσκειν. Καὶ μὴν ἂν σε λάβω ποτέ (if I ever catch you)· Ἄν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις. Δικαίως ἂν τοὺς τοιούτους λέγοιμεν μὴ μόνον εἰς ἑαυτοὺς ἁμαρτάνειν ἀλλὰ καὶ τῆς τύχης εἶναι προδότας.

§ 73.

The subjunctive and optative are also used to express entreaty, desire, &c., but this in conformity with the principles stated above. The subjunctive chiefly in the 1 Pl. and the 2 Sing. and Pl. to express direct exhortation, entreaty, command; as, ἴωμεν, *let us go*; μὴ θαυμάσῃς, *do not wonder*. While the optative is more commonly employed like our *might*,

may, would, &c. (might it be, may it be,) for more general expressions of desire ; as, ὅλοιο, may you perish.

EXERCISES.

Μηδενὶ συμφορὰν ὀνειδίσῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. Καὶν μόνος ἦς, φαῦλον μήτε λέξης μήτε ἐργάσῃ μηδέν. Καλὴν σοι θεοὶ διδοῖεν τύχην. Ὡ παῖ γένοιο πατρὸς εὐτυχέστερος. Τίσειαν Δαναοὶ ἐμὰ δάκρυα τοῖς σοῖς βέλεσι. Φέρ' (come on), ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου (what pertains to the island, the condition of the island) μάθῃς. Μὴ τοῦτο ὡς ἀδίκημα ἐμὸν θῆς, εἰ κρατῆσαι συνέβῃ Φιλίππῳ τὴν μάχην. Εὖ θνήσκεις ὅταν σοι τὸ χρεὼν ἔλθῃ. Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· ἀπολοίμην εἰ μὴ σε τιμωρησαίμην, ἐγὼ δέ, εἶπεν, εἰ μὴ φιλεῖν ἡμᾶς πείσαιμι.

§ 74. EXERCISES ON THE IMPERATIVE, INFINITIVE, AND PARTICIPLE.

1. IMPERATIVE.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα· τοὺς δὲ φίλους αἰσχύνον, τοῖς δὲ νόμοις πείθου. Λόγισαι πρὸ ἔργου. Μὴ κακοῖς ὁμίλει. Τὰς ἡδονὰς θήρενε τὰς μετὰ δόξης· τέρψις γὰρ, σὺν τῷ καλῷ μὲν, ἀριστον, ἄνευ δὲ τούτου, κάκιστον. Ἡγοῦ μάλιστα σεαυτῷ πρόπειν, κόσμον, αἰσχύνην, σωφροσύνην. Ἀγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον εἰ τέτρι-

πται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος. Εἴ τις
 εἴτι τινὸς ἐνδεῖσθαι δοκεῖ, πρὸς ἐμὲ λεγέτω, καὶ εἴ
 τις εἰπεῖν τι βούλεται, λεξάτω. Μὴ μοι ἀντιλέ-
 ξης. Ἀλλὰ ταῦτα οὕτως πεπράχθω. Εἰ υἱὸς
 εἶ τοῦ θεοῦ, σῶσον σεαυτὸν, καὶ κατὰβηθι ἀπὸ
 τοῦ σταυροῦ. Εἰ βασιλεὺς Ἰσραὴλ ἐστι, κατα-
 βήτω νῦν ἀπὸ τοῦ σταυροῦ. Βραδέως μὲν φίλος
 γίνου, γενόμενος δὲ πειρῶ διαμένειν. Δεῖξον τί ἐν
 τῇ πῆρᾳ ἔχεις.

2. INFINITIVE.

Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον. Τὸ
 καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς. Οὗτοι οὐ-
 τως ἡδύ ἐστιν τὸ χρήματα ἔχειν ὥς ἀνιαρὸν τὸ
 ἀποβάλλειν. Οὐ τὸ χαίρειν ἐστὶν εὖ πράττειν,
 οὐδὲ τὸ ἀνιᾶσθαι, κακῶς. Χρὴ βραδέως μὲν φί-
 λον γίνεσθαι, γενόμενον δὲ διαμένειν. Κελεύω
 σε φυλάξαι τὴν γυναῖκα, καὶ διαφυλάττειν ἕως
 ἂν αὐτὸς δέξωμαι. Μειζον μὲν κακὸν φαμεν τὸ
 ἀδικεῖν, ἔλαττον δὲ τὸ ἀδικεῖσθαι. Ὁ μέλλεις
 πράττειν μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσῃ.
 Κάδμον φασὶν ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως
 ἀποσταλῆναι πρὸς ζήτησιν Εὐρώπης. Ξέρξης,
 ὥς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν
 Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.

REMARK. The neuter article is used in all
 its cases with an infinitive, converting it into a
 noun; as, *καιρὸς τοῦ λέγειν*, the season of speak-
 ing; *ἐκ τοῦ νομίζειν*, in consequence of thinking;
ἐν τῷ πειραῶσθαι, in the endeavour.

3. PARTICIPLE.

Χαλεπόν ἐστι λέγειν πρὸς γαστέρα, ὅτα οὐκ ἔχουσιν. Ἀδικεῖ Σωκράτης, οὗς ἡ πόλις νομίζει θεοὺς, οὐ νομίζων. Ἡρακλῆς ὀργισθεὶς Αἴνον ἀπέκτεινε. Ὁ Σωκράτης φάρμακον πιὼν ἀπέθανεν (*died of drinking*). Διογένης λύχνον μεθ' ἡμέραν (*by day*) ἄψας, ἄνθρωπον, ἔφη, ζητῶ. Ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον διατρίψας, ἤκεν ἄγων τὸν μέλλοντα δώσειν τὸ φάρμακον, ἐν κύλικι φέροντα τειριμμένον. Ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.

REMARK 1. The participle with the article is used where in Latin and English the relative and verb are employed; as, ὁ ποιῶν, *he who does* (*qui facit*); ὁ τρέχων, *he that runs*; ὁ βουλόμενος, *he that chooses*; ὁ κατηγορῶν, *he that accuses, the accuser*; ἡ ἀπολογία τοῦ φεύγοντος, *the plea of the defendant*.

Exercises.

Οὐχ ὁ ἔχων πλεῖστα εὐδαιμονέστατός ἐστιν, ἀλλ' ὁ σοφώτατος ὢν. Ὁ πάντα διοικῶν καὶ διατάττων θεός ἐστι. Παντὶ τῷ αἰτοῦντι δοθήσεται. Ἡ ἀλήθεια τοὺς εἰδότας μέγα ὠφελήσει. Τὸν μὲν εὖ με πεποιηκότα, φίλον εἶναι ἡγοῦμαι, τὸν δὲ προδῶσοντα ἐχθρόν. Ὁ χρήσιμ' εἰδώς, οὐχ ὁ πολλ' εἰδώς σοφός. Ὁ φθονῶν, ἑαυτὸν ὡς ἐχθρόν λυπεῖ. Ὁ τῶν Περσῶν βασιλεὺς, ὁ τὸν Ἀθῶ διορύξας, ὁ τὸν Ἑλλήσποντον ζεύξας, ὁ γῆν καὶ ὕδωρ τοὺς Ἑλληνας αἰτῶν, ὁ τολμῶν ἐν ταῖς

ἐπιστολαῖς γράφειν ὅτι δεσπότης ἐστὶν πάντων ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μέχρι δυομένου, νῦν οὐ περὶ τοῦ κύριος ἐτέρων εἶναι διαγωνίζεται, ἀλλ' ἤδη περὶ τῆς τοῦ σώματος σωτηρίας.

REMARK 2. Many verbs, as those signifying *to know, to see, to show, to appear, to remember and forget, to begin and end*, take after them a participle instead of an infinitive; as, οἶδα αὐτὸν σοφὸν ὄντα, *I know him to be wise* (scio eum sapientem esse).

Exercises.

Φίλιππε, μέμνησο ἄνθρωπος ὢν. Οἶδα θνητὸς ὢν. Παύσασθε ἀδικοῦντες. Οὓς ἂν ὄρω (whomsoever I may see) τὰ καλὰ ἐπιτηδεύοντας, τούτους τιμήσω. Ἀνθρωπος ὢν, μέμνησο τὴν κοινὴν τύχην σοι οὖσαν. Φανερός ἐστὶν ἡδίκημένος ὑπ' ἐμοῦ. Οἱ νόμοι φαίνονται βλάπτοντες ἡμᾶς. Ὅρω τὴν τύχην ἡμῖν συλλαμβάνουσαν καὶ τὸν πάροντα καιρὸν συναγωνιζόμενον. Αἱ ἐπιθυμίαι οὐποτε λήγουσιν αἰκιζόμεναι τὰς ψυχὰς τῶν ἀνθρώπων ἐστ' ἂν ἀρχώσιν αὐτῶν. Φανερὸς ἦν ὁ Κῦρος, εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος.

Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσεν. Ἀπαγγελθέντος δὲ Ξενοφῶντι τοῦ θανάτου τοῦ παιδός, οὐκ ἐδάκρυσε, ἀλλὰ γὰρ, ἔφη, ἦδειν θνητὸν γεγεννηκώς.

§ 75. MIDDLE VOICE. (See § 54.)

1. The middle voice has a reflexive signification, and denotes, 1. an action terminating in or upon the agent; as, φοβέω, *I terrify*, φοβοῦμαι, *I fear*, λούω, *I wash*, λούομαι, *I wash myself*, φυλάττω, *I guard*, φυλάττομαι, *I guard myself*, *I beware of* (with an Acc.); 2. an action performed for the agent, or with reference to him; as, κατεστρέψατο τὸν Μῆδον, *he subdued to himself the Mede*.

2. It is sometimes causative; as, λύω, *I loose*, *I release*, λύομαι, *I cause to be released*, *I ransom*.

EXERCISES.

Φυλάττω τὸν λέοντα. Φυλάττομαι λέοντα ἐπιφερόμενον. Ἐλουσε τὸ ἐμὸν σῶμα καὶ ἀπελθὼν ἐλούσατο. Χρὴ πείθειν τοὺς φίλους καὶ πείθεσθαι τοῖς νόμοις. Φόβει τοὺς κακοὺς καὶ φοβοῦ τοὺς θεούς. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων ἐμὲ ἐξείλοντο, ἐπ' ἐργασίαν τρέφομαι. Ἐάν με οἱ θεοὶ ἐκ κινδύνου ἀπαλλάξωσι, ἀπὸ ταύτης τῆς γῆς ἀπαλλάξομαι. Διαλυομένου ἀνθρώπου, ἡ ψυχὴ οὔτε παροῦσα οὔτε ἀπιοῦσα ὁρᾶται. Ἡ Πάνθεια, ἀκινάκην πάλαι παρεσκευασμένη σφάττει ἑαυτήν· οἱ δὲ εὐνοῦχοι, ἰδόντες τὸ γεγεννημένον, σπασάμενοι κάκεῖνοι τοὺς ἀκινάκας, ἀποσφάττονται. Κῦρος ἐνεδύσατο τὰ ὅπλα ἃ ὁ πάππος αὐτοῦ ἐξεπεποίητο.

§ 76. EXERCISES ON VERBS IN μι.

Λέχομαι ἡδέως ὅσα μοι δίδως. Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν. Οὐδὲν ἄνευ πόνου Θεὸς δίδωσιν ἀνθρώποις. Χρόνος δίκαιον ἄνδρα δείκνυσι μόνος. Ἀρετὴ, καὶ θάνη τις, οὐκ ἀπόλλυται. Θεὸς πάντα τίθησιν ὅπῃ θέλει. Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, σοφώτατον εἶναι ἡγοῦμαι. Ὁ νόμος λέγει· ὃ μὴ κατέθου μὴ λάμβανε. Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν. Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὐρεῖν τὰ γράμματα, ἀλλὰ τοὺς τύπους μόνον μεταθεῖναι. Κακολογίας ἀφίστασο, ἐπαίνει μᾶλλον πάντας ἀνθρώπους. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ. Μὴ δέξασθε τὴν νῆσον, εἰ δίδωσιν, ἀλλὰ μὴ ἀποδίδωσι.

§ 77. PROMISCUOUS EXERCISES ON THE VERBS.

Δημοσθένους εἰπόντος¹ πρὸς τὸν Φωκίωνα, ἀποκτενοῦσί σε Ἀθηναῖοι ἐὰν μανῶσι, ναί, εἶπεν, ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, ἐὰν σωφρονῶσι. Τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε². τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν. Πρέπει τοὺς δόξης ὀρεγομένους³ τῶν σπουδαίων ἀλλὰ μὴ τῶν φαύλων εἶναι μιμητὰς. Ῥώμη μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἐβλαψε· καὶ τὰ μὲν σώματα τῶν ἀσκούντων ἐκόσμησε ταῖς

δὲ τῆς ψυχῆς ἐπιμελείαις ἐπεσκότησεν. Ἡ τῆς ἀρετῆς κτησίς πλούτου κρείττων, χρησιμωτέρα εὐγενείας ἐστί.

¹ *Demosthenes saying, Gen. Absolute.* — ² διέλυσε, *dissolves.* So below ὠφέλησεν, *aids*, ἔβλαψε, *injures.* — ³ τοὺς . . . ὀρεγομένους, *those aspiring, or striving after glory.*

Μηδέποτε μηδὲν αἰσχροὺν ποιήσας ἔλπιζε λῆσειν¹. καὶ γὰρ ἂν² τοὺς ἄλλους λάθῃς, σεαυτῷ γε³ συνειδήσεις.

Μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις. Ἐλπιζε γὰρ αὐτὸν καὶ περὶ σὲ γενήσεσθαι τοιοῦτον οἷος καὶ περὶ ἐκείνους γέγονεν.

Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω. Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον. οὕτω γὰρ, οὕτ', εὐτυχῶν, ἔση περιχαρῆς, οὕτε δυστυχῶν, περίλυπος.

¹ *Hope that you will escape notice.* — ² ἂν same as εἰάν, *if.* — ³ σεαυτῷ γε, *with yourself certainly, at least.*

Τοὺς φίλους εὐεργετοῦντες καὶ¹ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. Διογένης ἔλεγεν² ὅτι Οἱ μὲν ἄλλοι κύνες τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω. Αἰδοῦς παρὰ πᾶσιν³ ἄξιός ἐστι εἰάν πρῶτον ἀρξῇς σαυτὸν αἰδεῖσθαι. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν⁴. οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν. Ἡγούμεθα τὸν θάνατον εἶναι τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν. Πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρη-

μάτων κτῆσιν πάντες οἱ πόλεμοι ἡμῖν γίνονται.
 Ἡ μὲν ψυχὴ ἔοικε τῷ θεῷ, τὸ δὲ σῶμα τῷ θνη-
 τῷ.

¹ καί, also. — ² ἔλεγεν, used to say. — ³ παρὰ πᾶσιν, in the estimation of all. — ⁴ ἐμπίπτω.

§ 78. ENGLISH INTO GREEK.

1. ACTIVE.

I am writing. I was writing. I have written a letter. Thou hast written to me a letter. I will write to you. I was writing when you came (ἔρχομαι). I was coming when you wrote. I was writing when you were coming. I had written when he came. Go to writing. Do not write. Let him write to me a letter. Do not keep writing. If he should write, I should not come (εἰ γράψαι οὐκ ἂν ἔλθοιμι).

2. PASSIVE.

The letter is written (has been). The letter is (being) written (scribitur). The letter shall have been written. If he comes (ἐὰν ἔλθῃ) it shall not be written. If these things are written. If these things should be written. Let the letter be written. Let my words be written. Thy law is written in my heart. The letter had been written when he came. The law was written (ἐγράφη) on stone.

3. *The soul of man is not seen.¹ Œdipus slew² his father Laius, discovered³ the enigma*

of the Sphinx, and married⁴ his mother, Iocaste. Learn and then teach.⁵ God sees the hearts of men and knows⁶ their sentiments.⁷ Plato taught (used to teach) in the Academy. What shall I do? God sent⁸ his son into the world. All the wicked are punished⁹ in Hades, both kings and servants, rich and poor. The Hellespont was called¹⁰ from Helle dying in it. He that knows these things will do them. To do the will of God brings¹¹ happiness.

¹ ὁράω. — ² Aor. ἀπέκτεινε. — ³ ἐξευρίσκειν. — ⁴ γαμέω. — ⁵ διδάσκω. — ⁶ γινώσκω. — ⁷ διάνοια. — ⁸ πέμπω. — ⁹ κολάζω. — ¹⁰ καλέω. — ¹¹ φέρω.

§ 79. PREPOSITIONS.

These govern three cases, the Genitive, Dative, and Accusative.

Gen. ἀντί, ἀπό, ἐκ, πρό.

Dat. ἐν, σύν.

Acc. εἰς, ἀνά (ἀνά, in the poets, governs also the dative).

Gen. and Acc. διά, κατά, ὑπέρ.

Gen., Dat., and Acc. ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό.

The fundamental idea of the genitive is that of *going forth, proceeding out of or from*; that of the dative (the case of the remote object), *approach, nearness*. The accusative denotes the immediate object of the transitive verb; hence the idea of *motion toward, reaching forward*,

and *attaining*. The meaning of the prepositions is often modified to correspond with these several ideas ; thus,

With Gen. ἐκ, *out of*, ἀπό, *from* ; Dat. ἐν, *in*, σύν, *with* ; Acc. εἰς, *into*.

παρά, *along side of*, G. *from the side of*, D. *by the side of*, A. *to or toward the side of* ; hence, G. *from*, D. *with, at*, A. *to, toward*.

πρός, *to*, G. *from to (ab), on the part of*, D. *close to*, A. *to, against*.

1. PREPOSITIONS GOVERNING THE GENITIVE.

Ἀντί, *over against, against* ; hence, in exchange, one thing against, instead of, another, *instead of, for* (its usual meaning) ; δοῦλος ἀντὶ βασιλέως · ἀνθ' ὧν, *for which things*.

Ἀπό, *from* ; as, ἀπὸ τῆς πόλεως, ἀπ' ἐκείνου τοῦ χρόνου · hence, *arising from, springing from, by reason of* ; ὁ ἀπὸ πολεμίων φόβος, *the fear arising from the enemy* ; ἀπὸ δικαιοσύνης, *from, by reason of, his justice*.

Ἐκ, *out of* ; ἐκ τῆς πόλεως · hence, one thing out of another in point of time, *after* ; as an effect, *in consequence of, from, by*, ἐκ πολέμου κακὰ · ἐκ τούτου, *after this, or in consequence of this* ; ἐκ φίλων πεισθεῖσα, *persuaded by her friends*.

Πρό, *before* ; πρὸ τῆς πόλεως, πρὸ τοῦ πολέμου, πόλεμον πρὸ εἰρήνης, *war before (in preference*

to) peace; before, by way of protection and defence, for, on behalf of, μάχεσθαι πρὸ πατρίδος.

2. PREPOSITIONS GOVERNING THE DATIVE.

Ἐν, in; ἐν τῇ πόλει· ἐν ταύτῃ τῇ ἡμέρᾳ, in or on this day; hence, ἐν σοί ἔσμεν, we are in thee, i. e. altogether dependent upon thee; hence, as that on which the doing of something depends, through or by; ἐν νομοθέταις θέσθαι νόμον, to enact a law by means of Nomothetæ; ἐν λαοῖς, in, i. e. among the people.

Σύν, together with; ἦλθε σύν Μενελάῳ, he came with Menelaus; hence, on the side of, σύν Ἑλλησιν εἶναι, and with the aid of, ἐνίκησε σύν Ἀθηνᾶ, he conquered in connexion with, i. e. with the aid of Minerva.

3. PREPOSITIONS GOVERNING THE ACCUSATIVE.

Εἰς, into; εἰσῆλθον εἰς τὴν πόλιν· to; as, ἦκετο εἰς Κρέοντα, he came to Creon. I do this into a thing, i. e. for a thing, with respect to a thing; hence variously rendered, according to the connexion, for, on account of, with respect to, toward, against, before; as, ἐπαινεῖν τινα εἰς τι, to praise any one for any thing; εἰς τινα εἰπεῖν, to speak to, or before any one; εἰς τὸ ἱερόν ἡσέβουν, they committed impiety in respect to, or toward the temple.

Ἀνά, up, along up; ἀνὰ τὸν ποταμὸν πλέειν,

to sail up the river. This meaning is rare ; generally, *throughout, along over* ; ἀνὰ τὴν Ἀσίαν, *along over, throughout Asia* ; ἀνὰ στρατόν, *throughout the army* ; ἀνὰ πάντα τὰ ἔτη, *along, during all years* ; ἀνὰ κράτος, *up to one's power.*

Ἀνά, with the poets, governs the Dative, and signifies *upon* ; χρυσεῶ ἀνὰ σκήπτρῳ.

4. PREPOSITIONS GOVERNING THE GENITIVE AND ACCUSATIVE.

Διά, *through.* Gen. τὸ ἔγχος ἦλθε διὰ τοῦ θώρακος · hence (as that which we go through is the means of arriving at a given object), *by means of* ; thus, διὰ πόλεμον γίνεται θλίψις, *through, by means of war comes affliction* ; διελέγετο αὐτοῖς δι' ἐρμηνέως, *he conversed with them through an interpreter.*

Acc. *through* (poetic) ; διὰ δώματα, *through the mansion.* *On account of* ; διὰ ταῦτα, *on account of these things, viz. either retrospectively, in consequence of these things, or prospectively, for the sake of these things.*

Κατά, *down.* Gen. *down from* ; κατὰ τῶν πετρῶν ῥίπτειν τινά, *to cast any one down from the rocks* ; hence, *under* ; κατὰ τῶν κυμάτων, *down in respect to, i. e. under the waves* ; κατὰ σκοποῦ, *down in relation to a mark, — at or against a mark* ; thus *against*, its ordinary meaning with Attic writers, chiefly of language, thoughts, &c. ; εἰπεῖν κατὰ τινος, *to speak against any one.*

Sometimes more general, *in relation to*; thus, οἱ ἔπαινοι κατὰ τῆς πόλεως, *the praises lavished on the state.*

Acc. *as relates to, according to*, the general relations to be modified by the connexion; καθ' Ὅμηρον, *according to Homer*; κατὰ γῆν καὶ κατὰ θάλασσαν, *in respect to, i. e. by land and sea*; οἱ κατ' Ἀσίαν ὄντες, *those who are in Asia*; μείζων ἐστὶν ἢ κατὰ ἄνθρωπον, *he is greater than according to man, — greater than human*; κατὰ πόλεις, *according to cities, — city by city*; διαφέρει κατὰ τὸ μέγεθος, *he surpasses (as to, as it respects) in stature.*

ὑπέρ, *over, above*. Gen. *above* with verbs of rest; τὸ ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, *the water appeared above their breasts*; ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, *from Æthiopia which is beyond Egypt*; hence, *over* by way of defence and protection, *on behalf of, for*; ὑπὲρ τῶν Ἑλλήνων μάχεσθαι, *to fight for the Greeks*; hence, *in relation to*; εἰ τὰ παρὰ σοὶ καλῶς ἔχει, θάρρει ὑπὲρ ἐκείνων, *if thy affairs are prosperous, be of good courage in relation to them.*

Acc. *over*, with verbs of motion; βάλλειν ὑπὲρ τὴν οἰκίαν, *to cast it over the house*; *above, beyond*, with verbs of rest; ὑπὲρ λόγον, *above description*; Κλέαρχος ἐπολέμει τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι.

5. PREPOSITIONS GOVERNING THE GENITIVE, DATIVE, AND ACCUSATIVE.

Ἀμφί, about. Gen. and Dat. about, concerning, on account of; *ἀμφὶ τῆς πόλεως* · *ἀμφὶ τῷ στόματι* · *ἀμφ' Ἑλένη μάχεσθαι*, to fight on account of Helen; *τοιγῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν*.

Acc. about, in the vicinity of; *ἀμφὶ τὰ ὄρη ἐγένετο*, he was about, i. e. in the neighbourhood of the mountains; *ἀμφὶ τι ἔχειν*, to be occupied about any thing.

Ἐπὶ, upon. Gen. *ἐπὶ πόλεως βωμῶν*, upon the altars of the city; hence, at, by; *ἐπὶ τῆς θαλάσσης*, upon, at the sea; *ἐφ' ἡμῶν*, upon us, i. e. in our time.

Dat. close upon, by; *ἐπὶ τῷ ποταμῷ*, close by, by the river; hence, dependent upon; *οὐκ ἔσται ἐπὶ τῷ ἀδελφῷ*, he will not be dependent on his brother; *ἐπὶ δώροις*, dependent upon gifts, on condition of gifts; *ἐπὶ τούτοις*, on these conditions.

Acc. upon, with verbs of motion; *ἀνεπέδησεν ἐπὶ τὸν ἵππον*, he leaped upon the horse; to, against; *ἤλαυνεν ἐπὶ τὸ πάθος*, he rode to the fatal spot; *ἵεναι ἐπὶ τοὺς πολεμίους*, to go against the enemy.

Μετὰ (μέσος, middle,) implies connexion, community, being in the midst of a thing; hence, Gen. with, among, in connexion with; *μετὰ*

νεκρῶν κεῖσθαι, *to lie among the dead*; μετὰ συμμάχων μάχεσθαι,

Dat. (Poet.) *among*; μετὰ στρατῶ, μετὰ χειρσίν, *in the midst of*, i. e. *in his hands*.

Acc. In Homer, *among*, with verbs of motion and also of rest; ἔβη πρὸς οὐρανὸν μετὰ δαίμονας ἄλλους. With Attic writers, *next*, *next after*, *after*; Σάρδεις, πόλις πλουσιωτάτη μετὰ Βαβυλῶνα, *Sardis, the richest city next to Babylon*; μετὰ ταῦτα, *after these things*.

Παρά, *by the side of*. Gen. *from the side of*, *from* (with reference to source, ἀπό with reference to distance); ἄγγελος παρὰ βασιλέως, *a messenger from the king*; μαθεῖν παρὰ τινος, *to learn from any one*; hence, *by*; παρὰ τῶν θεῶν, *from or by the Gods*.

Dat. *with* (apud), *by one's side*, *among*; παρὰ σοὶ κατέλυνον, *they lodged with thee*, — (chez vous) *at thy house*; παρ' ἡμῖν ταῦτα οὕτως ἐστί, *with us (where we live) these things are thus*; ἀρετὴ τιμᾶται, παρὰ θεοῖς καὶ παρ' ἀνθρώποις. hence, *in estimation of*; παρ' ἐμοί, *with me*, i. e. *in my estimation*.

Acc. *to*, *towards* (to the side of), *along* (along side of), παρὰ τὴν πόλιν, *to the city*; παρὰ τὸν ποταμόν, *along the river*; near (by the side of), κρήνη παρὰ τὴν ὁδόν, *a fountain near the road*; denotes comparison (one thing along side of another), *in comparison with*; ταῦτά ἐστι παρ' οὐδέν, *these things are in comparison with noth-*

ing (amount to nothing); *παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, ἄνθρωποι βιοτεύουσι*, in comparison with other animals men live as Gods (beyond other animals); hence, *beyond, in violation of, contrary to*; *παρὰ τοὺς νόμους, παρὰ τὴν φύσιν, παρὰ τὰς σπονδάς*.

Περί, around, about. Gen. (about), concerning, respecting; *περὶ τούτων*, concerning these things; *μάχεσθαι περὶ πατρίδος*, to fight concerning, for one's country. In Homer, often above; *περὶ ἄλλων*, above others.

Dat. close about; *περὶ τῷ στήθει θώρακα εἶχεν*, he had a coat of mail about his breast; *ζώνη περὶ τῷ σώματι*.

Acc. about, in a looser and more general sense; *οἰκοῦνται περὶ ποταμόν*, they dwell about the river; *περὶ τούτους τοὺς χρόνους*, about these times; *ἁμαρτάνειν περί τινα*, to offend about, in relation to any one; *σωφρονεῖν περὶ τοὺς θεοὺς*.

Πρός (πρό), to (in, or into the sight of).

Gen. (from the presence of) *from, by, on the part of* (a very general relation); *πρὸς ἑνὸς ἀρχεσθαι κάλλιστον*. *ἐλεύθερός ἐστι πρὸς πατρός καὶ πρὸς μητρός*, he is free on the part of, as respects his father and his mother; *ὅ,τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων*, whatever is most just, on the part of, in the estimation of Gods and men.

Dat. close to, near or by; *πρὸς τῷ ποταμῷ*.

(close upon) in addition to; *πρὸς τούτοις*, in addition to these things.

Acc. *to*, with verbs of motion; *πέμπει πρὸς τὸν ἄνδρα* · toward; *πρὸς τὴν ἡῶ*, toward the east; towards a thing is with reference to a thing, with relation to, on account of, a thing; *πρὸς ταῦτα*, toward, with reference to, on account of these things; *καλὸς πρὸς δρόμον*, excellent in respect to, or for running; hence used in comparisons; *πρὸς θεὸν πίθηκος φανεῖται*, in respect to God, i. e. in comparison with God, he will appear an ape; *πρὸς τὴν ἀξίαν ἐκάστῳ ἐδίδοσαν*, they gave to each one with respect to, according to, his desert; against; *μὴ λάκτιζε πρὸς κέντρα*, do not kick against the pricks.

Ὑπό, under. Gen. *ὑπὸ χθονός*, under the earth (with verbs of rest); often *by*, to denote the agent with passive verbs; *ἐπαινοῦνται ὑπὸ τῶν πολλῶν*, they are praised by the multitude.

Dat. close under; *ὑπὸ τῇ πόλει*, close under, near to the city; hence, subject to; *ὑπὸ βασιλεῖ εἶναι*, to be subject to a king.

Acc. under, with verbs of motion; *ὑπὸ τοὺς πόδας τοῦ ἵππου κύων ὑπέδραμε* · αἰσχιστος ἀνὴρ ὑπὸ Ἰλιον ἦλθε · ὑπὸ τοὺς αὐτοὺς χρόνους, about the same time.

§ 80. GENERAL SUMMARY.

We give the following condensed view of the ordinary significations of the prepositions. The student will be careful, however, always to endeavour to trace remoter senses back to the primary, as is partially done in the preceding section.

Prep. with Gen.

ἀντί, over against, — instead of, for.

ἀπό, from, — springing from (source), after, by reason of, by.

ἐκ, out of, — from (source), after, in consequence of, by means of, by.

πρό, before, — on behalf of, for.

Prep. with Dat.

ἐν, in, — among, on, by.

σύν, together with, — with the aid of.

Prep. with Acc.

εἰς, into, — to, toward, against, — with respect to, for.

ἀνά, along up, — up to, throughout, during, Dat. (Poet.) upon.

Prep. with Gen. and Acc.

διά, Gen. through, by means of; Acc. (through, Poet.), on account of.

κατά, Gen. down from, under, against, in relation to; Acc. in relation to, according to, at.

ὑπέρ, Gen. *over, above, beyond, on behalf of, in relation to* ; Acc. *over, beyond*.

Prep. with Gen., Dat., and Acc.

ἀμφί, Gen. and Dat. *about, concerning, on account of* ; Acc. *about, in the vicinity of*.

ἐπί, Gen. *upon, at or by, toward, in the time of* ; Dat. *close upon, by, dependent on, in addition to* ; Acc. *upon, to, against*.

μετά, Gen. *among, together with* ; Dat. (poet.) *among* ; Acc. *next, after*.

παρά, Gen. *from, by* (chiefly with persons) ; Dat. *with, in presence of, in the estimation of* ; Acc. *to, toward, near, along, in comparison with, beyond, contrary to*.

πρός, Gen. *on the side of, toward, from, on the part of, by* ; Dat. *close upon, before, in addition to* ; Acc. *to, toward, against, for or with reference to*.

περί, Gen. *around, about, concerning* ; Dat. *close about* ; Acc. *about* (more loosely).

ὑπό, Gen. *under, by* ; Dat. *close under, subject to* ; Acc. *under* (with motion).

§ 81. REMARKS ON PREPOSITIONS.

1. After verbs of motion toward, the preposition generally (though not always) governs the accusative ; with those of rest, a genitive or dative ; as, *παρά βασιλέα*, *to the presence of the king* ; *παρά βασιλεῖ*, *with or in the presence of*

the king ; ἡ σφαῖρα πίπτει ἐπὶ τὴν τράπεζαν, the ball falls upon the table ; ἡ σφαῖρα κεῖται ἐπὶ τῆς τραπέζης, the ball lies upon the table ; ἡ σφαῖρα κεῖται ἐπὶ τῇ τραπέζῃ, the ball lies close upon (by) the table ; ἡ σφαῖρα κυλίνδεται ὑπὸ τράπεζαν, the ball is rolling under the table ; ἡ σφαῖρα κεῖται ὑπὸ τραπέζης, the ball lies under the table ; ἡ σφαῖρα κεῖται ὑπὸ τραπέζῃ, the ball lies close under, at the foot of, the table ; ἡ σφαῖρα κρεμάννυται ὑπὲρ τραπέζης, the ball is suspended over the table ; ἡ σφαῖρα ῥίπτεται ὑπὲρ τράπεζαν, the ball is thrown over the table.

2. *Μετά* with the genitive, and *σύν* with the dative both indicate connexion with, but *μετά* (from *μέσος*, *middle*,) more intimate union, a mutual contact ; as, *μετὰ νεκρῶν κείσομαι, I shall lie together with, among, in the midst of, the dead.*

3. *ὑπό*, *by*, is most frequently used to denote the agent with passive verbs ; *ὑπὸ τοῦ δήμου στεφανοῦται, he is crowned by the people ;* often, however, *παρά* and *πρός* with the genitive, and sometimes even *ἐκ* and *ἀπό*. They are sometimes used in the same way with intransitive verbs, particularly *θνήσκειν, to die*, and *πάσχειν, to suffer* ; as, *ὑπὸ Ἑκτορος ἀπέθανε, he died by Hector.*

4. *Κατά*, *against*, is used chiefly with reference to *speaking, thinking, acting.* Motion

against is expressed by *πρός* and *ἐπί*· *λέγειν κατὰ τινος*, to speak against any one; *ἵέναι ἐπὶ τινα*, to go against any one.

§ 82. EXAMPLES.

1. οἰκία, house.

ἀντὶ τῆς οἰκίας, instead of or for the house.

ἀπὸ τῆς οἰκίας, from the house.

ἐκ τῆς οἰκίας, out of the house.

πρὸ τῆς οἰκίας, before the house.

ἐν τῇ οἰκίᾳ, in the house.

σὺν τῇ οἰκίᾳ, together with the house.

εἰς τὴν οἰκίαν, into the house.

ἀνὰ τὴν οἰκίαν, throughout the house.

διὰ τῆς οἰκίας, through the house.

διὰ τὴν οἰκίαν, on account of the house.

κατὰ τῆς οἰκίας, down from the house.

κατὰ τὴν οἰκίαν, at or in the house.

ὑπὲρ τῆς οἰκίας, (to be) over the house, in relation to or for the house.

ὑπὲρ τὴν οἰκίαν, (to go) over or beyond the house.

ἀμφὶ τῆς οἰκίας, about or concerning the house.

ἀμφὶ τῇ οἰκίᾳ, about the house.

ἀμφὶ τὴν οἰκίαν, about the house.

ἐπὶ τῆς οἰκίας, (to be) upon the house.

ἐπὶ τῇ οἰκίᾳ, close upon, near to the house.

ἐπὶ τὴν οἰκίαν, (to go) upon, to, against the house.

μετὰ τῆς οἰκίας, together with the house.

μετὰ ταῖς οἰκίαις, (poet.) *among the houses.*

μετὰ τὴν οἰκίαν, *next to the house.*

παρὰ τῆς οἰκίας, *from, by the house.*

παρὰ τὴν οἰκίαν, *to, toward, near, beyond the house.*

περὶ τῆς οἰκίας, *concerning the house.*

περὶ τῇ οἰκίᾳ, *close about the house.*

περὶ τὴν οἰκίαν, *about, in the vicinity of the house.*

πρὸς τῆς οἰκίας, *on the part of, in relation to the house.*

πρὸς τῇ οἰκίᾳ, *close upon, near the house.*

πρὸς τὴν οἰκίαν, *to, against, with reference to the house.*

ὑπὸ τῆς οἰκίας, *under the house; ὑπ' ἀνθρώπου, by a man.*

ὑπὸ τῇ οἰκίᾳ, *close under, at the foot of the house.*

ὑπὸ τὴν οἰκίαν, (to go) *under the house.*

2. Πόλεμος, war.

ἐκ πολέμου, (out of) *after or in consequence of war.*

διὰ πολέμου, *through war, by means of war.*

ἐν πολέμῳ, *in war.*

εἰς πόλεμον, *into or for war.*

διὰ πόλεμον, *on account of war.*

παρὰ πόλεμον, *during war.*

ἀνὰ πόλεμον, *during war.*

κατὰ πόλεμον, *in relation to war, in war or by war.*

ὑπὲρ πολέμου, *in behalf of, in relation to war.*

ἀμφὶ or περὶ πόλεμον (εἶναι), *to be occupied about, engaged in war.*

περὶ πολέμου, *concerning war.*

πρὸς πόλεμον, *to or for war.*

μετὰ πολέμου, *in connexion with war.*

μετὰ πόλεμον, *after the war.*

3. SENTENCES.

Πολλά μοι ἔδωκεν εἰς στρατόν, *he gave me many things for an army (to enable me to raise an army).*

Πρὸς τοὺς Θρᾷκας ἐπολέμησα, *I fought against the Thracians.*

ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, *on behalf of Greece, I punished them, in connexion with you.*

ᾠφέλουν Κῦρον ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου, *I assisted Cyrus in return for the favors which I received from him.*

Ἀνέπνευσα ἐκ σοῦ, *I recovered breath by means of thee.*

Πρὸς ἐκείνοις τί φής; *what dost thou say in addition to those things?*

ὑπώπτενον ἐπὶ βασιλέα ἵεναι, μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν, *they suspected they were going against the king, and they said they were not hired for this (upon condition of this).*

Διὰ ὕβριν αὐτοῦ ταρατιόμεθα ἐκ τοῦ μηδὲν φροντίζειν ὧν ἐχρήν, *we are disturbed on account of his insolence, in consequence of not paying the necessary attention to our affairs.*

Ἀνθ' ὧν ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν τιμωρήσασθε, *in return for which things do you on behalf of yourselves inflict punishment.*

§ 83. EXERCISES ON PREPOSITIONS.

1. Ἐλείβετο αὐτῇ τὰ δάκρυα κατὰ¹ τῶν παρειῶν. Πόλεμος ἦν Κύρῳ πρὸς Πεισίδας καὶ Μυσούς. Κατὰ τὰς θύρας τοῦ ἄρματείου δίφρου ἀνέβαινεν² ἐπὶ τὸ ἄρμα. Πειρῶ ὅμοιος περὶ ἐκεῖνον εἶναι, οἷός περ καὶ ἐκεῖνος περὶ σέ. Τοιοῦτος γίνου περὶ τοὺς γονεῖς οἷους ἂν εὐξαιο³ περὶ σεαυτὸν γίνεσθαι τοὺς σεαυτοῦ παῖδας. Ζήτει τὴν ἐκ τοῦ πολέμου σωτηρίαν μετὰ καλῆς δόξης, ἀλλὰ μὴ μετ' αἰσχροῦς φήμης. Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἀφρονος σώφρων γεγένηται.

¹ κατὰ, *down*. — ² ἀνέβαινεν, *he was mounting*. — ³ οἷους ἂν εὐξαιο, *as you would pray, wish*.

2. Παρ' ἐμοὶ δεήσει σε σκηνοῦν σὺν τοῖς σοῖς τε καὶ ἐμοῖς φίλοις. — Ὑπὲρ τῆς κώμης γήλοφος ἦν. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστὶν ἀπαγγεῖλαι. Καὶ ὁ Λύκιος

ἤλασε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. — Ἀποθνήσκειν δεῖ πρὸ τοῦ ἀδικεῖν. Σοῦ ἀφώνου κατ' ἐκείνους τοὺς χρόνους ἐν ταῖς ἐκκλησίαις καθημένον ἐγὼ παρελθὼν ἔλεγον. Ἐν τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐν ἐμοί.

3. Xenophon's *Anabasis*, I. 2.

Διὰ μέσον τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαίανδρον. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας (αὐτὸν) ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέσμα κρεμάσαι ἐν τῷ ἀντρω, ὅθεν αἱ πηγαὶ· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.

4. *Xen. Mem.* I. 3, 4.

Εἰ δέ τι δόξειεν Σωκράτει σημαίνεσθαι παρὰ τῶν θεῶν, ἥττον ἂν ἐπείσθῃ¹ παρὰ² τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν³ ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει,⁴ οὔτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημαινόμενα ποιοῦσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν. Αὐτὸς δὲ πάντα τὰν-θρώπινα ὑπερεώρα πρὸς⁵ τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

¹ He would have been less persuaded. — ² παρὰ, contrary

to. — ³ Endeavoured to persuade him. — ⁴ καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, and he accused others too of folly. — ⁵ πρὸς, in comparison with.

§ 84. PREPOSITIONS IN COMPOSITION.

1. Prepositions compounded with verbs generally add their own import to that of the simple verb; they also have in composition the same variety of meanings as when standing alone; thus, λαμβάνειν, to take, μεταλαμβάνειν, to take in connexion with, to participate; βαίνειν, to go, διαβαίνειν, to go through, ἐκβαίνειν, to go out, ἀποβαίνειν, to go away, ἀναβαίνειν, to go up, καταβαίνειν, to go down; καταλέγειν, to speak against.

2. EXERCISES ON PREPOSITIONS IN COMPOSITION.

Παρέστηκε τοῖς βωμοῖς τὰ θύματα. Ἐκ τούτου εἰς τοὺς ἐφήβους ἐξέρχονται. Ὁ Κῦρος συνεκάλεσε τοὺς στρατηγούς. Κῦρος, ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο Σύννεσιν πρὸς ἑαυτόν. Σωκράτης περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτιος. Οὐ μένουσα ἡ ψυχὴ ἐν τῷ σώματι συναποθνήσκει. Ἐμοὶ δὸς ταῦτα ὅπως ἐγὼ διαδῶ τοῖς ἡλικιώταις. — "Οἱ μὲν εἰσῆλθομεν εἰς τὴν σκηνὴν αὐτῆς, τὸ πρῶτον οὐ διέγνωμεν αὐτήν, ὥς δὲ ἀναστῆναι αὐτὴν ἐκελεύσαμεν, συνανέστησαν μὲν αὐτῇ πᾶσαι αἱ ἀμφὶ αὐτήν· διήνεγκε δὲ ἐνταῦθα, πρῶτον μὲν, τῷ με-

γέθει, ἔπειτα δὲ, καὶ τῇ ἀρετῇ. Ὡς οὖν τοῦτο ἤκουσεν ἡ γυνή, περικατερόρῃξάτό τε τὸν ἄνωθεν πέπλον, καὶ ἀνωδύρατο· συνανεβόησαν δὲ αὐτῇ καὶ αἱ δμωαί. — “*A* μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις· ἃ δὲ μὴ μεμάθηκας, προσλαμβάνε ταῖς ἐπιστήμας. Ποταμὸν διαβαίνειν. Καὶ βασιλεὺς ἀκούσας παρὰ Τισσαφέρνους τὸν Κύρου σιόλον, ἀντιπαρεσκευάζετο.

§ 85. EXERCISES ON THE PREPOSITIONS.

ENGLISH INTO GREEK.

All good things¹ come from God. The messenger was sent² by the king. From war are many evils. With thee is a fountain of life. The river of life is from the throne of God, and near it is the tree of life. After war is peace, after day night, after life death. He departed³ from the city, and went through the plain to the river. I sit (κάθημαι) by the side of the old man.⁴ The sun moves⁵ above⁶ the earth. All injustice is contrary to the law of God. Thy law is in my heart. Peace shall be with you. The brave man⁷ fights for his country, but the coward prefers his own safety to⁸ (before) that of his country. I lead⁹ the army along the river.

¹ πάντα τὰ ἀγαθὰ. — ² ἀποστέλλω. — ³ ἀπέρχομαι. — ⁴ Old man, γέρον. — ⁵ Moves, πορεύεται. — ⁶ Above, ὑπὲρ with Gen. — ⁷ Brave man, ἀνδρείος. — ⁸ The coward prefers to, ὁ δειλὸς αἰρεῖται πρό. — ⁹ I lead, ἄγω.

An eye for an eye, and a tooth¹ for a tooth. Virtue instead of beauty,² and happiness instead of pleasure. On account of fear I am not able to speak. Above us is the heaven, and beneath us is the earth. I descended from the mountain and brought a tree with me. What ye hear in the darkness, speak in the light. A certain one, selling³ a house, carried around a stone from it for a sample.⁴ Those who dwell⁵ about the river know nothing concerning these things. On account of the death of the Cyclops,⁶ Apollo was sent down⁷ from heaven into the earth, and served⁸ in Thessaly with Admetus.

¹ A tooth, ὀδούς. — ² Beauty, κάλλος. — ³ Selling, πωλῶν. — ⁴ εἰς δείγμα. — ⁵ οἱ οἰκοῦντες. — ⁶ τῶν Κυκλώπων. — ⁷ Was sent down, κατεπέμφθη. — ⁸ Served, ἐθήτευσεν.

§ 86. PROMISCUOUS EXERCISES.

1. FABLES.

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, ἡλίκος,¹ ἔφη, ἂν ᾦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

Λέαινα, ὄνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ² διὰ παντός³ ἔνα τίκειν, ἔνα, ἔφη, ἀλλὰ λέοντα.

¹ ἡλίκος — θόρυβος, what a tumult there would be. — ² ἐπὶ τὸ — τίκειν, for her bringing forth. — ³ χρόνου understood, in all her lifetime.

2. ANECDOTES.

Ἄριστιππος ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μανθάνειν, ἔφη, οἷς¹ ἄνδρες γενόμενοι χρήσονται. Ἀντισθένης ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη, τὸ κακὰ ἀπομαθεῖν. Ζήνων πρὸς τὸ² φλυαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥτιονα δὲ λέγωμεν. Ἀριστοτέλης ὀνειδιζόμενός ποτε ὅτι πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἠλέησα. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος³ Ξενοκράτους, λαβὼν,⁴ ἔφη, τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

¹ οἷς χρήσονται, *what they will use.* — ² πρὸς τό, *to the talkative, &c.* — ³ ἐπιστάντος, *standing by.* — ⁴ λαβὼν τοῦτον, *taking this person, or take this person and.*

3. PLATO'S GORGIAS, CH. 79.

Ὡσπερ Ὅμηρος λέγει, διενείμαντο τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδὴ παρὰ τοῦ πατρὸς παρέλαβον· ἦν οὖν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου,¹ καὶ ἀεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὴν τελευτήσῃ, εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἵεναι.

¹ ἐπὶ Κρόνου, *in the time of Saturn.*

4. FROM ISOCRATES.

Ζεὺς Ἡρακλέα καὶ Τάνταλον γεννήσας (ὥς οἱ μῦθοι λέγουσι καὶ πάντες πιστεύουσι) τὸν μὲν, διὰ τὴν ἀρετὴν, ἀθάνατον ἐποίησε· τὸν δὲ, διὰ τὴν κακίαν, ταῖς μεγίσταις τιμωρίαις ἐκόλασεν. Οἷς χρὴ παραδείγμασι χρωμένους ὀρέγεσθαι τῆς καλοκαγαθίας· καὶ μὴ μόνον τοῖς ὑφ' ἡμῶν εἰρημένοις ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτιστα μανθάνειν, καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὡσπερ γὰρ τὴν μέλιτταν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἐκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ τοὺς παιδείας ὀρεγομένους μηδενὸς μὲν ἀπείρως ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. Μόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσειεν.

5. XENOPHON. CYR. I. II. 6.

Οἱ παῖδες τῶν Περσῶν, οἱ εἰς τὰ διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην· καὶ λέγουσι, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς καὶ ἀρπαγῆς, καὶ βίας καὶ ἀπάτης καὶ κακολογίας καὶ ἄλλων, οἷων δὴ εἰκός. Οὗς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται.

Καλάζουσι δὲ καὶ οὗς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι.

6. ID.

Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἔνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας· καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἶονται γὰρ τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους. Διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην.

7.

Τὸ μὲν χρυσίον ἐν τῷ πυρὶ βασανίζομεν, τοὺς δὲ φίλους ἐν ταῖς ἀτυχίαις διαγιγνώσκομεν. — *Isocrates.*

Διὰ τοῦτο οἶμαι ἡμᾶς παῖδας ὄντας τὰς τῶν ποιητῶν γνώμας ἐκμανθάνειν, ἵν' ἄνδρες ὄντες αὐταῖς χρώμεθα. — *Æschines.*

Τὸ ἐμὸν σῶμα, ὧ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῇτε, μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. Τί γὰρ τούτου μακαριώτερον τοῦ γῇ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τὰ γαθαὰ φύει τε καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκεῖ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπου. — *Xenophon.*

8.

Ἰσοκράτης κάκιστον ἄρχοντα ἔλεγεν εἶναι, τὸν ἄρχειν ἑαυτοῦ μὴ δυνάμενον. Ἐρωτηθεὶς, διὰ ποίαν αἰτίαν τοὺς ἄλλους διδάσκων λέγειν, αὐτὸς σιωπᾷ, ἔφη· καὶ γὰρ ἡ ἀκὸνῃ αὐτὴ μὲν οὐ τέμνει, τὰ δὲ ξίφῃ ὀξέα ποιεῖ. Ἐρωτηθεὶς, τίνι οἱ φιλόπονοι τῶν ῥαθύμων διαφέρουσιν; εἶπεν, ὥς οἱ εὐσεβεῖς τῶν ἀσεβῶν, ἐλπίσιν ἀγαθαῖς. Ἰδὼν νεανίαν φιλοπονοῦντα, ἔφη· κάλλιστον ὄψον τῷ γήρατι ἀρτύεις. Δάλου τινὸς σχολάζειν παρ' αὐτῷ βουλομένου, διτιοὺς ᾗτησε μισθοὺς· τοῦ δὲ τὴν αἰτίαν πυθομένου· Ἐνα μὲν (ἔφη), ἵνα λαλεῖν μάθῃς, τὸν δὲ ἕτερον, ἵνα σιγᾷν.



VOCABULARY.



VOCABULARY.

A.

ἀγαθός, ἡ, όν, good ; brave.

ἀγάπη, ης, ἡ, love.

ἄγγελος, ου, ό, a messenger.

ἀγέννητος, ου, ό, ἡ, (γεννάω) unbegotten.

Ἄγης, ιδος, ό, Agis.

ἄγκυρα, ας, ἡ, an anchor.

ἄγω, ἄξω, ἤχα and ἀγήοχα, ἤγμαι, Ear. Aor.

ἤγαγον, to lead ; to drive ; ἄγε, come on.

ἄγών, ὠνος, ό, a contest, a combat ; a game.

ἀγωνίζομαι, σομαι, ἡγώνισμαι, to contend, to fight for a prize.

ἀδελφός, ου, ό, a brother.

Ἅδης, ου, ό, Hades, the infernal world.

ἀδικέω, ἡσω, ἡδίκηκα, (δίκη) to do injustice, to injure.

ἀδίκημα, ατος, τό, an act of injustice, an offence.

ἀδικία, ας, ἡ, injustice, injury.

ἄδικος, ου, ό, ἡ, unjust.

ἀδίκως, unjustly.

ἀδοξία, ας, ἡ, (δόξα) want of reputation ; dishonor.

ᾄδω, ᾄσω, (contr. from ἀείδω) to sing.

αἰεί and αἰεῖ, always.

ἄθάνατος, ον, ό, ή, (θάνατος) immortal.

ἄθέως, (θεός) impiously ; wickedly.

Ἀθῆναι, ὦν, αἰ, Athens.

Ἀθηναῖος, α, ον, Athenian.

ἄθλητής, οὔ, ό, (ἄθλος, a combat) a wrestler, a combatant in the games.

Ἄθως, ω, ό, Athos, a mountain.

Αἴγυπτος, ον, ή, Egypt.

Αἰγύπτιος, ον, ό, Egyptian.

αἰδέομαι, οὔμαι, αἰδέσομαι, ἤδεσμαι, ἠδέσθην, (αἰδώς) to respect, to reverence ; to be ashamed.

αἰδώς, οὗς, ή, respect, reverence, decorum, modesty, shame.

αἰκίζω, Pass. ομαι, to treat with ignominy, to torture, to harass.

αἰρετός, ή, όν, eligible ; preferable.

αἰρέω, ὦ, ήσω, ἤρηκα, Ear. Aor. εἶλον, to take, to seize ; Mid. αἰρέομαι, οὔμαι, εἰλόμην, to take to one's self, to choose.

αἰσχρός, ά, όν, ugly ; base, disgraceful.

αἰσχύνη, ης, ή, shame, disgrace ; modesty.

αἰσχύνω, υνῶ, ἤσχυγκα, to shame, Mid. αἰσχύνομαι, to be ashamed of ; to reverence.

αἰτέω, ὦ, ήσω, ἤτηκα, to ask.

αἰτία, ας, ή, a cause.

αἰών, ὦνος, ό, time, a space of time ; an age ; eternity.

ἀκινάκης, ον, ό, a Persian sword, a scimeter.

ἀκόνη, ης, ή, a whetstone.

ἀκούω, ἀκούσομαι, ἀκήχοα, to hear; *Perf. Pass.*
ἤκουσμαι.

ἀκρόπολις, εὼς, ἡ, (ἄκρος, πόλις) an upper tower, a citadel.

ἀκτή, ἥς, ἡ, (ἄγνυμι, ἄγω, to break) a broken, rocky shore, a shore.

ἀλήθεια, ας, ἡ, truth.

ἀληθής, έος, οὗς, ό, ἡ, true.

ἀληθῶς, truly.

ἀλκή, strength, vigor.

ἀλλά, but.

ἀλλήλων, ους, of each other; *Nom. not used.*

ἄλλος, η, ο, another; οἱ ἄλλοι, the rest (*ceteri*).

ἄλλως, otherwise, in other respects.

ἀλόγιστος, ον, ό, ἡ, (*a priv. and λόγος*) irrational, inconsiderate.

ἄλώπηξ, εκος, ἡ, a fox.

ἄμαθής, έος, ό, ἡ, (*μανθάνω*) unlearned, ignorant.

ἄμαθία, ας, ἡ, ignorance.

ἁμαρτάνω, ἁμαρτήσω, ἡμάρτηκα, *Ear. Aor.* ἡμαρτον, to err; to miss; to commit offence.

ἁμαρτία, ας, ἡ, error, fault; sin.

ἄμελῶς, (μέλει, curæ est) negligently, carelessly; ἄμελῶς ἔχειν, to be neglectful.

ἄμητωρ, ορος, ό, ἡ, (μήτηρ) motherless.

ἄμπελών, ὠνος, ό, a vineyard.

ἄν, employed with verbs, gives to them the idea of uncertainty and mere possibility; thus, ἔλεγον, I was speaking, ἔλεγον ἄν, I would be speaking; ἦλθον, I came, ἦλθον ἄν, I would have

come ; λέγοιμι, I might speak, λέγοιμι ἂν, I might perhaps speak.

ἂν, for εἰάν or ἤν, if, distinguished from the former by beginning a clause.

ἀναβαίνω, βήσομαι, βέβηκα, Ear. Aor. ἀνέβην, (βαίνω) to go up, to ascend.

ἀναβιβάζω, άσω, (βιβάζω, βάζω, βαίνω, βάω) to cause to ascend.

ἀναγιγνώσκω, γνώσομαι, ἔγνωκα, (γινώσκω) Ear. Aor. ἀνέγνων, to read.

ἀναγκαῖος, α, ον, necessary, unavoidable.

ἀνάγκη, ης, ἡ, necessity.

ἄναξ, κτος, ό, a king, a prince.

ἄνειμι, Inf. ἀνιέναι, Part. ἀνιών, Imperf. Past. ἀνῆειν, (ἀνά, εἶμι, to go, see § 61) to go up, to ascend.

ἄνεμος, ου, ό, wind.

ἄνευ, with gen., without.

ἀνευρίσκω, ρήσω, Aor. ἀνεὔρον, (εύρίσκω) to find out, to discover.

ἄνθρω, ἀνδρός, ό, a man.

ἄνθος, εος ους, τό, a flower.

ἄνθρωπινος, η, ον, pertaining to man, human.

ἄνθρωπος, ου, ό, a human being, a man.

ἀνιαξός, ά, όν, (ἀνία, sadness, trouble) sad, troublesome.

ἀνιάω, ω, άσω, to cause pain, to grieve (τινά) any one ; Mid. ἀνιῶμαι, to grieve.

ἀνίστημι, στήσω, ἔστηκα, (ἵστημι) to set up, to raise up ; ἀναστῆναι, to rise.

ἀνοδύρομαι, *Aor. Mid.* ἀνωδυράμην, (ὀδύρομαι, ὀδύρω) to wail aloud.

ἀντιλέγω, ξω, to speak against, to contradict.

ἀντιπαρασκευάζω, άσω, (σκευάζω, σκεῦος) to prepare against; *Mid.* to prepare one's self against.

Ἀντισθένης, εος ους, Antisthenes.

ἀντρον, ου, τό, a cavern.

ἀνωθεν, from above; upper.

ἀξιος, α, ον, worthy.

ἀόρατος, ου, ό, ή, (όράω, to see) invisible.

ἀπαγγέλλω, ελῶ, ήγγελκα, (ἀγγέλλω) to bear back word, to report.

ἀπαλλαγή, ης, ή, a release, liberation.

ἀπαλλάττω, άξω, ἀπήλλαχα, *Ear. Aor. Pass.*

ἀπηλλάγην, to liberate, to free; *Mid.* ἀπαλλάττεσθαι, to depart.

ἅπας, ασα, αν, all, every.

ἀπάτη, ης, ή, (ἀπατάω, to deceive) deception, fraud, deceit.

ἀπάτωρ, ορος, ό, ή, (πατήρ) without a father.

ἄπειμι, *Inf.* ἀπιέναι, *Part.* ἀπιών, (ἀπό, εἶμι, to go, see § 61) to go away, to depart.

ἀπείρως (ἄπειρος, inexperienced, not having proved) ἔχειν ἀπείρως τινός, to be unacquainted with any thing.

ἀπέρχομαι, ἐλεύσομαι, ἐλήλυθα, *Aor.* ἀπήλθον, (ἔρχομαι) to go away, to depart.

ἀποβάλλω, βαλῶ, βέβληκα, (βάλλω) to cast away, to loose.

ἀποδιδράσκω, δράσω, δέδρακα, (δράω) *Aor.* ἀπέδραν, to run away (as a servant).

ἀποδίδωμι, δώσω, δέδωκα, (δίδωμι) to give back, to restore, to pay; *Mid.* ἀποδίδομαι, to sell.

ἀποθνήσκω, θανῶμαι, (θνήσκω) to die; *Aor.* ἀπέθανον.

ἀποκτείνω, ενῶ, ἀπέκτονα, *Lat. Aor.* ἀπέκτεινα, (κτείνω) to slay.

ἀπολείπω, ψω, λέλοιπα and λέλειφα, *Aor.* ἔλιπον, (λείπω) to leave behind, to abandon.

ἀπόλλυμι, (ᾔλλυμι) ὀλῶ, ὤλεκα, *Aor.* ὤλεσα, to destroy; *Mid.* ἀπόλλυμαι, ὀλοῦμαι, *Aor.* ἀπόλωμην, to perish. *So Ear. Perf. Act.* ἀπόλωλα, I am undone, I perish.

Ἀπόλλων, ωνος, ὁ, Apollo.

ἀπομανθάνω (ἀπό, μανθάνω) to unlearn.

ἀποστέλλω, ελῶ, ἀπέσταλκα, *Lat. Aor.* ἀπέστειλα, (στέλλω) to send forth, to send away.

ἀποσφάττω, σφάξω, (σφάττω) to slaughter, to murder, to stab; *Mid.* ἀποσφάττομαι, to stab one's self.

ἀποτυγχάνω, τεύξομαι, *Ear. Aor.* ἀπέτυχον, (τυγχάνω) to fail of, not to obtain.

ἀποφεύγω, φεύξομαι, ἀποπέφευγα, *Aor.* ἀπέφυγον, (ἀπό, φεύγω) to flee away, to escape.

ἄπτω, ἄψω, ἤφα, *Aor.* ἤψα, to fasten or apply one thing to another, hence to kindle, to set on fire, by bringing the torch in contact with the fire; *Mid.* ἄπτομαι, to connect one's self with, to lay hold of, to cling to.

²¹ *Ἀργος, ους, τό, Argos, a city in Argolis.*

²¹ *Ἀργος, ου, ὁ, Argus.*

ἄργυρος, ου, ὁ, silver.

ἀρέσκω, ἀρέσω, ἡρεσμαι, ἡρέσθην, to please.

ἀρετή, ἥς, ἡ, virtue.

² *Ἀριάδνη, ης, ἡ, Ariadne.*

² *Ἀρίστιππος, ου, ὁ, Aristippus.*

ἄριστος, η, ου, best.

² *Ἀριστοτέλης, εος, ὁ, Aristotle.*

ἄρμα, ατος, τό, a chariot.

ἀρμάτειος, α, ου, pertaining to a chariot.

^ε *Ἀρμονία, ας, ἡ, Harmonia.*

ἄρπαγή, ἥς, ἡ, (ἀρπάζω) a seizure, robbery.

ἄρρην, ενος, ὁ, ἡ, male.

ἀρτύνω, ύσω, ἡρτυνα, (ἄρω, to join, to fit) to join, to put together, to prepare.

ἀρχή, ἥς, ἡ, a beginning, a taking the lead, a government.

ἄρχω, ξω, ἡρχα, to begin, to take the lead of, to govern; Mid. ἀρχομαι, to begin (for one's self).

ἄρχων, οντος, ὁ, a ruler, a magistrate.

ἀσεβής, έος, ὁ, ἡ, (σέβω) impious.

ἀσθενέω, ὦ, ήσω, ἡσθένηκα, (σθένος, strength) to be weak, to be sick.

ἀσθενής, ές, έος, ὁ, ἡ, weak, infirm, sick. Comp. ἀσθενέστερος.

ἀσκέω, ὦ, ήσω, ἡσκηκα, to exercise, to train, to practise.

ἄστηρ, έρος, ὁ, a star.

ἄστυ, εὖος, τό, a city.

Ἀστυάγης, εὖος, ὁ, Astyages.

ἀσφαλής, εὖος, ὁ, ἡ, (σφάλλω) safe, secure.

Ἀτρεΐδης, οὖ, ὁ, Atreides, son of Atreus.

ἄτυχία, ας, ἡ, (τύχη) misfortune.

αὐτός, ἡ, ὁ, self (ipse); *with the article*, the same; *in the oblique cases alone*, him, her, it; see § 21; ταῦτα, these things; ταῦτά (τὰ αὐτά), the same things.

ἀφανής, εὖος, ὁ, ἡ, (φαίνω) not conspicuous, obscure, invisible.

ἀφίστημι, ἀποστήσω, ἀφέστηκα, Aor. ἀπέστην, to remove, to cause to withdraw; Mid. ἀφίσταμαι, to withdraw, to cease from.

Ἀφροδίτη, ης, ἡ, Venus.

ἄφροσύνη, ης, ἡ, (ἄφρων) folly, want of sense.

ἄφρων, ονος, (φρήν) senseless, foolish.

ἄφωνος, οὖ, ὁ, ἡ, (φωνή) without voice, dumb, speechless.

ἀχαριστία, ας, ἡ, (χάρις) ingratitude.

ἀχάριστος, οὖ, ὁ, ἡ, ungrateful.

ἄχθομαι, ἐσομαι, (ἄχθος, ἄγω) to be burdened, to grieve, to be disgusted.

B.

βαθύς, εἶα, ύ, deep.

βάλλω, βαλῶ, βέβληκα, Aor. ἔβαλον, to cast, to throw, to shoot.

βαρύς, εἶα, ύ, heavy, oppressive.

βάρος, εὖος, τό, a weight, a burden.

βαρύνω, *υνῶ*, *βεβάρυνγα*, (*βαρύς*) to burden, to weigh down, to oppress; *Mid. βαρύνομαι*, to become heavy.

βασανίζω, *ίσω*, (*βάσανος*, a touchstone) to try by applying to a touchstone, to try, to prove.

Βασιλεία, *ας*, *ἡ*, a reign, a kingdom.

Βασίλειον, *ου*, *τό*, and *Βασίλεια*, *ων*, *τά*, a royal abode, a palace.

Βασιλεύς, *έως*, *ό*, a king.

Βέβαιος, *ον*, *ό*, *ἡ*, and *ος*, *α*, *ον*, firm, sure, permanent.

Βέλος, *εος*, *τό*, (*βάλλω*), a missile weapon.

Βελτίων, *ονος*, *ό*, *ἡ*, (*ἀγαθός*) better; *βέλτιστος*, best.

Βία, *ας*, *ἡ*, force, violence.

Βίος, *ου*, *ό*, life, a livelihood.

Βλαβερός, *ά*, *όν*, (*βλάβη*, *βλάπτω*), injurious.

βλάπτω, *ψω*, *βέβλαφα*, to injure.

βλάστημα, *αιος*, *τό*, (*βλαστάνω*) a bud, shoot, flower.

βλέπω, *ψω*, *βέβλεφα*, to look at, to see, to behold.

Βοιωτία, *ας*, *ἡ*, Bæotia.

Βότρυς, *νος*, *ό*, a cluster of grapes.

Βούλομαι, *βουλήσομαι*, *βεβούλημαι*, to will, to choose.

Βοῦς, *βοός*, *ό*, *ἡ*, an ox, a cow, a bull.

βραδέως, (*βραδύς*, slow) slowly.

βραχύς, *εῖα*, *ύ*, short, brief.

βροντή, *ῆς*, *ἡ*, thunder.

βωμός, *οῦ*, *ό*, an altar.

Γ.

γάρ, for.

γαστήρ, έρος, ή, a belly, stomach.

γέ gives emphasis and distinctness to the word with which it is connected, certainly, particularly, at least.

γελάω, ᾧ, άσω, γεγέλακα, to laugh.

γενετή, ης, ή, (γένος) birth.

γενναῖος, α, ον, noble, excellent.

γενναίως, nobly; courageously.

γεννάω, ᾧ, ήσω, γεγέννηκα, to beget, to produce.

γένος, εος, ους, τό, a race, descent, kind.

γέφυρα, ας, ή, a bridge.

γῆ, γῆς, ή, the earth; a land.

γήλοφος, ον, ό, (γῆ, λόφος, a hill) a rising ground, a hill.

γῆρας, ατος, τό, old age.

γίγνομαι, (γένω obs.) γενήσομαι, γέγονα, Pass.

γεγέννημαι, Ear. Aor. Mid. έγενόμην, to become, to happen.

γιγνώσκω, γνώσομαι, έγνωκα, Aor. έγνων, to know.

γλυκύς, εῖα, ύ, sweet, Comp. γλυκίων.

γλῶσσα, ης, ή, the tongue.

γνώμη, ης, ή, (γνόω, id. qu. γιγνώσκω) sentiment, opinion, judgment.

γονεύς, έως, ό, (γένω, γίγνομαι) a generator, a father; οἱ γονεῖς, parents.

γραῖα, ας, ή, (γεραιός) an old woman.

γράμμα, ατος, τό, (γράφω) any thing written,

writing; *Pl.* τὰ γράμματα, letters, literature, the elements of knowledge.

γράφω, ψω, γέγραφα, to write, to paint.

Γρύλλος, ου, ό, Gryllus.

γυνή, γυναικός, ή, a woman.

Δ.

δαίμων, ονος, ό, a divinity, dæmon.

δάκνω, (δακ, δηκ) δήξομαι, δέδηχα, ἔδακον, *Pass.*

δέδηγμαι, to bite.

δάκρυον, ου, τό, a tear.

δακρύω, ύσω, to shed tears, to weep.

δάμαλις, εως, ή, a heifer.

Δαναός, ου, ό, Danaus.

Δαναοί, ων, οί, descendants of Danaus, Grecians.

δέ, a particle of connection, whether copulative or disjunctive; and, but.

δεῖ, *Subj.* δέη, *Opt.* δέοι, *Inf.* δεῖν, *Part.* δέον, *Fut.* δεήσει, it is necessary.

δεῖδω, δέισομαι, δέδια and δέδοικα, to fear, *Perf.* δέδοικα, I fear.

δείκνυμι, δείξω, *Perf. Pass.* δέδειγμαι, to show.

δειλός, ή, όν, (δεῖδω, to fear) cowardly, timid.

δεινός, ή, ου, (δέος, fear) fearful, dreadful; hence applied to any thing which inspires strong feeling, as mighty, powerful, grievous, strange; as, δεινός λέγειν, mighty to speak; δεινός ἐξευρεῖν πόρους, skilful to find out expedients.

Comp. δεινότερος, *Sup.* δεινότατος.

δέκα, ten.

δεκάπηγυς, υ, (δέκα, πῆγυς) ten cubits long.

δέρμα, ατος, τό, a skin, a hide.

δεσμωτήριοι, ου, τό, (δεσμός, a bond, δέω, to bind) a prison.

δεσπότης, ου, ό, a master, a lord.

δέχομαι, δέξομαι, δέδεγμαι, to receive.

δῆ (contr. from ἤδη), at this moment, already, at once; hence introduced constantly to give liveliness and vigor to discourse; answers to our you see, indeed, &c.

Δημοσθένης, εος, ους, Demosthenes.

διαβαίνω, βήσομαι, βέβηκα, διέβην, (βαίνω) to go through, to cross over.

διαγιγνώσκω, γνώσομαι, ἔγνωκα, (γιγνώσκω) to distinguish.

διάγω, ξω, to lead through, to lead across; with ellipsis of χρόνον, to spend one's time, to continue.

διαγωνίζομαι, ίσομαι, διηγώνισμαι, to keep contending.

διαδίδωμι, δώσω, δέδωκα, (δίδωμι) to distribute.

διάλυσις, εως, ἥ, (λύω, to loose) separation, dissolution.

διαλύω, σω, διαλέλυκα, (λύω) to dissolve.

διαμένω, ῶ, διαμεμένηκα, (μένω) to remain, to stay, to continue.

διανέμω, ῶ, διανενέμηκα, to share, to allot, to distribute.

διασκάπτω, ψω, (σκάπτω) to dig through, undermine.

διατάσσω, ξω, διατέταχα, (τάσσω) to dispose, to arrange, to regulate.

διατελέω, ὦ, ἔσω, διατετέλεκα, (τελέω) to accomplish, to continue, or spend one's time; διατελεῖ μανθάνων, he spends his time learning.

διατρίβω, ψω, διατέτριφα, *Perf. Pass.* τέτριμμαι, (τρίβω) to wear away, to consume, to spend time.

διαφέρω, οῖσω, *Aor.* διήνεγκα, (φέρω) to differ, to surpass.

διαφυλάττω, ξω, (φυλάττω, φύλαξ, a guard) to continue guarding, to preserve.

διδασκαλεῖον, ου, τό, a place of instruction, a school.

διδάσκαλος, ου, ό, a teacher.

διδάσκω, διδάξω, δεδίδαχα, δεδίδαγμαι, to teach.

δίδωμι, δώσω, δέδωκα, to give.

διέρχομαι, ἐλεύσομαι, ἐλήλυθα, *Aor.* διῆλθον, to go through.

δικάζω, άσω, (δίκη, justice) to judge, to administer justice, to pronounce sentence; *Mid.* δικάζομαι, to conduct a suit.

δίκαιος, α, ου, just.

δικαιοσύνη, ης, ή, justice.

δικαίως, justly.

δικαστής, οὔ, ό, a judge.

δίκη, ης, ή, justice, a suit at law.

Διογένης, εος, ό, Diogenes.

διοικέω, ὦ, ήσω, διώκηκα, (οἶκος) to regulate household affairs, to dispose, to administer.

διορύσσω, ξω, διώρυχα, (ορύσσω) to dig through.

δίς, twice.

διπτός, ή, όν, and δισσός, double.

δίφρος, ου, ό, (δίς and φέρω, δίφρορος, bearing two) a charioteer's seat.

δίψος, εος, τό, (δίψα) thirst.

διώκω, ξω, δεδίωχα, to pursue.

δμωή, ής, ή, a maid-servant.

δοκέω, ω, δόξω, *Perf. Pass.* δέδογμαι, to think, to seem; δοκεῖ, it seems good; δέδοκται, it is resolved upon.

δόξα, ης, ή, an opinion, estimation, reputation, glory.

δοῦλος, ου, ό, a slave, a subject of despotic power.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, to be able; *Part.* δυνάμενος.

δυναστεία, ας, ή, (δύναμαι) power, official authority, sway.

δύο and δύο, two.

δύομαι, δύσομαι, ἐδυσάμην, (δύω, to submerge) to go under, to set; as the sun, from his being supposed to sink in the ocean.

δυστυχέω, ω, ήσω, (δύς and τύχη, fortune) to be unfortunate.

δυστυχία, ας, ή, misfortune.

δῶρον, ου, τό, (δόω, δίδωμι) a gift.

E.

ἐάν, with *Subj.* if.

ἐαυτοῦ, ής, οὔ, of himself, herself, &c.

ἐγγύς, *with Gen.* near.

ἐγκαλέω, ᾧ, ἔσω, ἐγκέκληκα, (καλέω) to accuse, to inculcate.

ἐγκλημα, ατος, τό, a charge, an accusation.

ἐγώ, ἐμοῦ or μου, I.

εἰ, if, *with Ind. and Opt.*

εἶδω (*obs.*), *Ear. Aor.* εἶδον, to see. *See* ὁράω.

εἶδωλον, (εἶδος, a form) an image, a picture.

εἰδώς, knowing, *Perf. Part. from οἶδα, quod vide.*

εἶκω, to be like, to resemble, to seem; εἶοικα, it seems, it resembles.

εἰκός, ὅτος, τό, that which is like, that which is probable, natural.

εἰκών, ὄνος, ἡ, an image.

εἰμί, to be. *See* § 65.

εἶμι, *Inf. ἰέναι, Part. ἰών, (see § 65) to go.*

εἶπον, I spoke, I said, *Ear. Aor. from* ἔπω (*obs.*).

εἰρημένος, η, ον, *Pass. Part. of* ῥέω.

εἰρήνη, ης, ἡ, peace.

εἷς, μία, ἓν, one.

εἰσελαύνω, εἰσελάσω, εἰσελήλακα, (ἐλαύνω) to drive into, to ride or march into.

εἰσέρχομαι, ἐλεύσομαι, ἐλήλυθα, *Ear. Aor. εἰσῆλθον, to come into.*

ἕκαστος, η, ον, each, every one.

ἑκατόν, a hundred.

ἐκδείρω, ἐρῶ, ἐκδέδαρκα, (δέρω) to flay, to skin.

ἐκεῖνος, η, ο, he, that person.

ἐκκλησία, ας, ἡ, (καλέω, to call) a popular assembly.

ἐκπλέω, εὐσω, πέπλευκα, (ἐκ, πλέω) to sail out, to sail away.

ἐκποιέω, ᾧ, ἤσω, πεποίηκα, to complete, to make, to deliver.

ἐκτός, outside, without.

ἐκών, οὔσα, ὄν, willing, voluntary.

ἐλάττων, ονος, ὁ, ἥ, less, smaller.

ἐλαύνω, ἐλάσω, *Att.* ἐλῶ, ἐλήλακα, ἐλήλαμαι, ἡλάθην, to drive; *elliptically*, to advance, to march.

ἐλάχιστος, η, ον, *Sup. of* ἐλάττων, least, smallest.

ἐλεέω, ᾧ, ἤσω, (ἐλεος, pity) to pity, to compassionate.

ἐλεημοσύνη, ης, ἥ, pity, alms.

ἐλεύθερος, α, ον, free.

Ἑλικών, ᾠνος, ὁ, Helicon, a mountain in Bæotia.

Ἑλλάς, ἄδος, ἥ, Greece.

Ἕλλην, ηνος, ὁ, a Grecian.

Ἑλλήσποντος, ον, ὁ, the Hellespont.

ἐλλιπής, ἑος, ὁ, ἥ, (λείπω, to leave) deficient.

ἐλπίζω, ἴσω, ἡλπικα, to hope, to expect.

ἐλπίς, ἴδος, ἥ, hope, expectation.

ἐμβάλλω, βαλῶ, βέβληκα, *Aor.* ἐνέβαλον, (βάλλω) to throw or cast in; *elliptically*, to empty or discharge itself, as a river.

ἐμμένω, ενῶ, ἐμμεμένηκα, (μένω) to remain in, to endure, to continue.

ἐμός, ἥ, ὄν, my, mine.

ἐμπίπτω, πεσοῦμαι, ἐμπέπτωκα, *Aor.* ἐνέπεσον, (πίπτω) to fall in or among.

ἐμπλήθω, ἤσω, (πλήθω) to be full, to be satisfied.

ἐμφέρω, ἐνοίσω, (φέρω) to bring in.

ἐνδέομαι, ἐνδεῖσθαι, to want, to need, *with Gen.*

ἐνδύω, δύσσω, ἐνδέδυνκα, to enter in, to put on;

Mid. ἐνδύομαι, to put upon one's self.

ἐνεκα, on account of, *with Gen.*

ἐννέα, nine.

ἐνταῦθα, here.

ἐντολή, ἥς, ἡ, (ἐντέλλω, to command) a command, a charge.

ἐξαιρέω, ᾧ, ἥσω, ἤκα, *Aor.* ἐξεῖλον, (αἰρέω) to take out, to take away forcibly; *Mid.* ἐξαιροῦμαι, to select, to take out.

ἐξαλείφω, ψω, *Perf. Pass.* ἐξαλήλιμμαι, to wipe out, to efface, to obliterate (ἀλείφω).

ἐξέρχομαι, ἐξελεύσομαι, ἐξεληλύθα, *Aor.* ἐξῆλθον, (ἔρχομαι) to come out.

ἐξετάζω, ᾶσω, to examine, to try.

ἐπαινέω, ᾧ, ἔσω, (αἶνος) to praise.

Ἐπαμινώνδας, ου, ὁ, Epaminondas.

ἐπεί, since, when, after.

ἐπειδάν, (ἐπειδή and ἄν) *with Subj.* when, after.

ἐπειδή, since, after, when.

ἐπειτα, (ἐπί, εἴτα) then, afterwards, *Lat.* deinde.

ἐπιγράφω, ψω, γέγραφα, (γράφω) to write upon, to inscribe.

ἐπιθυμία, ας, ἡ, (θυμός) desire.

ἐπικρατέω, ᾧ, ἥσω, κεκράτηκα, (κράτος, force) to conquer, to overcome.

ἐπιμέλεια, ας, ἡ, (ἐπί, μέλει, curæ est) care.

ἐπίσημος, ὁ, ἡ, (σῆμα) distinguished.

ἐπισκοτέω, ὤ, ἤσω, (σκότος, darkness) to darken, to obscure.

ἐπίσταμαι, *Imp. Part.* ἐπιστάμην, *Fut.* ἐπιστήσομαι, to know.

ἐπιστήμη, ης, ἥ, (ἐπίσταμαι) application, study, knowledge.

ἐπιστολή, ἥς, ἥ, (ἐπί, στέλλω, to send) an epistle.

ἐπιτηδεύω, εὖσω, to be employed with, to pursue, to practise.

ἐπιφέρω, οἶσω, ἐνήνοχα, ἐνήνεγμαι, *Aor. Act.* ἤνεγκα, (φέρω) to bring to, to bring upon, or against; *Mid.* ἐπιφέρομαι, to bear one's self upon, to rush upon.

ἐπτά, seven.

ἐργάζομαι, ἀσομαι, εἵργασμαι, (ἔργον, a work) to work, to labor, to perform.

ἐργασία, ας, ἥ, a working, labor, an occupation.

ἐργάτης, ου, ὅ, a laborer, a workman, a performer.

ἔργον, ου, τό, a work, labor, deed, business.

ἐρέω, ὦ, (see ῥέω) to say.

ἐρίζω, ἰσω, (ἔρις, strife) to strive, to contend.

Ἑρμῆς, οὔ, ὁ, Mercury.

ἐρυνμός, ἥ, ὄν, fortified.

ἐρχομαι, ἐλεύσομαι, ἐλήλυθα, *Aor.* ἦλθον, to come.

ἐρωτάω, ὦ, ἤσω, ἠρώτηκα, to interrogate, to ask.

εἰς for εἰς, into, to.

ἐσθής, ἥτος, ἥ, (ἐσθέω, to clothe, from ἐννυμι, to put on) clothing.

ἐσθίω (ἔδω), *Fut.* ἔδομαι, ἔδήδοκα, ἔδήδεσμαι, ἡδέσθην, to eat.

ἔστε *and* ἔστ' ἄν, until.

ἕτερος, α, ον, the other of two.

ἔτι, still, even now, further.

ἑτοῖμος, η, ον, ready, prepared.

εὖ, well.

εὐγένεια, ας, ἡ, (εὖ, γένος) high birth, nobility.

εὐγενής, έος, ό, ἡ, well-born, noble.

εὐδαιμονέω, ῶ, ἡσώ, (εὐδαίμων) to be happy.

εὐδαιμονία, ας, ἡ, happiness, prosperity.

εὐδαίμων, ονος, ό, ἡ, (εὖ, δαίμων) happy, prosperous.

εὐεργετέω, ῶ, ἡσώ, (εὖ, ἔργον) to benefit, to do good to.

εὐκλεια, ας, ἡ, (κλέος) renown, glory.

Εὐκλείδης, ον, ό, Euclid.

εὐλαβέομαι, οὔμαι, ἡσομαι, to beware of, to shun, to be on one's guard.

εὐνοῦχος, ον, ό, (εὐνή, ἔχω) a eunuch.

Εὐριπίδης, ον, ό, Euripides.

εὐρίσκω, εὐρήσσω, εὕρηκα, *Aor.* εὔρον, to find; to invent.

εὐρύς, εἷα, ύ, wide, broad.

εὐσέβεια, ας, ἡ, (εὐσεβής) piety.

εὐσεβής, έος, ό, ἡ, (εὖ, σέβω) pious.

εὐτυχέστερος, *Comp. of* εὐτυχής.

εὐτυχέω, ῶ, ἡσώ, (εὖ, τύχη) to be fortunate.

εὐτυχής, έος, ό, ἡ, fortunate, prosperous.

εὐτυχία, ας, ἡ, good fortune, prosperity.

εὐχομαι, εὕξομαι, εὔγμαι, to pray, to supplicate, to desire.

εὐφορος, ό, ή, (εὖ, φέρω) fruitful.
 ἔφηβος, ου, ό, a grown young man.
 ἐπίστημι, ἐπιστήσω, ἐφέστηκα, to place on *or* by;
 ἐπέστην, I stood near.
 ἐχθρός, ά, όν, hostile; ἐχθρός, οὔ, ό, an enemy.
 ἔχω, ἔξω *or* σχήσω, ἔσχηκα, *Aor.* ἔσχον, to have.
 ἕως, until.

Z.

ζάω, ὦ, (ζήσω, ζήσομαι, ἔζηκα, *rare*) to live; οἱ
 ζῶντες, the living.
 ζεύγνυμι, ζεύξω, ἔζευχα, (ζεύγω, *obs.*) to yoke, to
 harness, to join.
 Ζεύς, Διός and Ζηνός, Jupiter.
 ζημία, ας, ή, loss, punishment.
 Ζήνων, ωνος, ό, Zeno.
 ζητέω, ὦ, ήσω, ἐζήτηκα, to seek.
 ζητήσις, εως, ή, seeking, search, asking.
 ζωή, ης, ή, (ζάω, to live) life.
 ζῶν, ου, τό, a living creature, an animal.

H.

ἡγεμών, όνος, ό, a leader, a conductor, a guide.
 ἡγέομαι, οὔμαι, ήσομαι, ἡγήμαι, (άγω) to lead,
 conduct, guide; to think.
 ἦδειν, (*from* οἶδα) I knew.
 ἡδέως, with pleasure, willingly.
 ἦδη, at this moment, at once, immediately, al-
 ready; moreover, even.
 ἡδονή, ης, ή, pleasure.

ἡδύς, εἶα, ύ, sweet, pleasant.

ἥκιστα, least, in the least degree.

ἦκω, ἦξω, to come ; *Pres.* I am come.

ἡλίθιος, α, ον, stupid, foolish.

ἡλικιώτης, ον, ό, one of the same age, a contemporary, a mate.

ἡλίχος, η, ον, what sort of, how large.

ἥλιος, ον, ό, the sun.

ἡμέρα, ας, ἡ, a day.

Ἥρα, ας, ἡ, Juno.

Ἡρακλῆης, έους, ό, Hercules.

ἥτιων, ονος, ό, ἡ, less, inferior ; *Neut.* ἥτιον.

Ἥφαιστος, ον, ό, Vulcan.

ἤχώ, όος οὔς, ἡ, echo.

Θ.

θάλασσα, ης, ἡ, the sea.

θάνατος, ον, ό, (θνήσκω) death.

θάπτω, ψω, τέθαμμαι, to bury.

θαυμαστός, ἡ, όν, (θαῦμα, a wonder) wonderful, admirable.

θέαμα, ατος, τό, (θεάομαι, to survey) a spectacle, a sight.

θεῖος, α, ον, divine.

θέλω, ήσω, *Aor.* ἠθέλησα, to will, to wish, to choose.

θεός, οὔ, ό, a god.

θερισμός, οὔ, ό, (θερίζω, to reap) a harvest.

θηρεύω, σω, (θήρα, a hunt) to hunt, to pursue.

θηρίον, ον, τό, (θήρ) a wild beast.

θησαυρός, οὔ, ό, a treasure.

Θησεύς, έως, ό, Theseus.

θνήσκω, θανούμαι, τέθνηκα, *Aor.* έθανον, to die.

θνητός, ή, όν, mortal.

θόρυβος, ου, ό, a tumult, disturbance.

θυγάτηρ, έρος, ή, a daughter.

θῦμα, ατος, τό, incense, an offering, a sacrifice.

θυμός, οὔ, ό, passion, anger ; desire.

θύρα, ας, ή, a door.

I.

ιδιος, α, ον, one's own, peculiar, private.

ιερόν, οὔ, τό, (*Neut. of* ιερός) any thing consecrated ; a temple.

ικανός, ή, όν, adequate, sufficient, fit, considerable.

ίνα, in order that.

¹Ιναχος, ου, ό, Inachus.

ιός, οὔ, ό, poison.

ίππος, ου, ό, a horse.

²Ισοκράτης, εος, ό, Isocrates.

²Ισραήλ, (*indeclinable*) Israel.

ίστημι, στήσω, to place ; έστησα, I placed ; *Ear.*

Aor. έστην, I stood ; *Perf.* έστηκα, I stand ;

Mid. ίσταμαι, to place one's self, to stand.

ισχυρός, ά, όν, (ισχύς) strong.

ισχυρῶς, powerfully, strenuously, severely.

ισχύς, ύος, ή, strength.

²Ιταλικός, ή, όν, Italian.

ιχθύς, ύος, ό, a fish.

K.

Κάδμος, ου, ὁ, Cadmus.

κάθημαι, *Imp. Past* ἐκαθήμην, (ἤμαι) to sit.

καθίζάνω, (καθίζω, ἵζω, ἔδος, a seat) to sit.

καί, and, also ; even.

καιρός, ου, ὁ, a season.

καίω, καύσω, *Aor.* ἔκαυσα, ἔκηα, to kindle, to set on fire ; *Mid.* καίεσθαι, to burn.

κακία, ας, ἡ, vice, evil, cowardice.

κακολογία, ας, ἡ, (κακόν, λέγω) evil speaking, slander.

κακόν, οὔ, τό, an evil, evil.

κακός, ἡ, ὄν, evil, vicious, wicked, cowardly ;

Comp. κακίων, *Sup.* κάκιστος.

κακῶς, badly, illy, evilly.

καλέω, ῶ, ἔσω, κέκληκα, κέκλημαι, to call.

καλός, ἡ, ὄν, beautiful, noble, honorable ; *Comp.*

καλλίων, *Sup.* κάλλιστος.

καλοκάγαθία, ας, ἡ, nobleness, virtue, uprightness.

καλῶς, beautifully, well, honorably.

κάμνω, καμῶ, κέκμηκα, *Aor.* ἔκαμον, to labor, to be in distress.

καὶ ἂν, for καί ἂν, even if.

καρδία, ας, ἡ, a heart.

καρπός, οὔ, ὁ, fruit.

καταβαίνω, βήσομαι, βέβηκα, κατέβην, (βαίνω) to go down, to descend.

κατακλίνω, ινῶ, (κλίνω) to bend down, to recline.

καταλείπω, ψω, καταλέλειφα, (κατά, λείπω) to leave behind, to forsake.

καταπολεμέω, ὦ, ἦσω, (πολεμέω) to subdue in war.

κατατίθημι, καταθήσω, τέθεικα, (τίθημι) to lay down, to deposite.

καταφρονέω, ὦ, ἦσω, (φρονέω) to contemn, to despise.

καταφυγή, ἥς, ἥ, (καταφεύγω, to flee for refuge) a refuge.

κατείδω, (κατά, εἶδω) to look down, to survey, to behold.

κατηγορέω, ὦ, ἦσω, κατηγορήκα, (ἄγορεύω) to accuse.

κατιδών, *Eur. Aor. Part. from κατείδω.*

κάτοπτρον, ου, τό, a mirror.

κειμήλιον, ου, τό, (κεῖμαι, to lie) a burden.

Κελαιναί, ὦν, αἶ, Celænæ.

κελεύω, εὖσω, κεκέλευκα, to command.

κέρας, ατος, τό, a horn.

κέρδος, εος, τό, gain.

κεφαλή, ἥς, ἥ, a head.

κήρυξ, υκος, ὁ, a herald.

Κιθαιρών, ὦνος, ὁ, Cithæron.

κίνδυνος, ου, ὁ, danger.

Κλέαρχος, ου, ὁ, Clearchus.

κλεινός, ἥ, ὄν, (κλέος, renown) renowned, celebrated.

κλέος, ους, τό, renown, glory.

κλέπτης, ου, ὁ, (κλέπτω) a thief.

κλοπή, ἥς, ἥ, theft.

κοινός, ἡ, όν, common.

κοινωνέω, ὦ, ἡσώ, κεκοινωνήκα, to partake, to share in.

κολάζω, άσώ, κεκόλακα, to chastise, to correct, to punish.

κολακεία, ας, ἡ, flattery.

κόλαξ, ακος, ό, a flatterer.

κόμη, ης, ἡ, hair.

κόραξ, ακος, ό, a raven, a crow.

κόρη, ης, ἡ, a maiden.

κοσμέω, ὦ, ἡσώ, κεκόσμηκα, to arrange, to adorn.

κόσμος, ου, ό, order, harmony, ornament; the orderly system of things, the world.

κρατέω, ὦ, ἡσώ, κεκράτηκα, (κράτος) to rule, to command, to overcome.

κράτος, εος, τό, power, force, strength.

κρείττων, superior, stronger, better; *Sup.* κράτιστος, strongest, best.

κρεμάννυμι, κρεμάσώ, (κρεμάω) to suspend, to hang up.

κρίσις, εως, ἡ, (κρίνω, to judge) the act of judging, judgment, a decision, a sentence.

Κρίτων, ωνος, ό, Crito.

κροκόδειλος, ου, ό, a crocodile.

Κρόνος, ου, ό, Saturn.

κρύπτω, ψω, *Perf. Pass.* κέκρυμμαι, ἐκρύφθην, *Aor.* ἔκρυβον, to hide.

κτάομαι, ὦμαι, κτήσομαι, to acquire; *Perf.* κέκτημαι, I possess.

κτῆμα, ατος, τό, (κτάομαι, to acquire) a possession.

κτῆσις, εως, ἡ, the act of possessing, possession.

κτίστης, ου, ό, (κτίζω) a builder, a founder.

κύλιξ, ικος, ἡ, a cup.

κῦμα, ατος, τό, a wave.

κύριος, ου, ό, a lord, a master.

Kῦρος, ου, ό, Cyrus.

κύων, κυνός, ό, ἡ, a dog.

κώμη, ης, ἡ, a village.

κωφός, ἡ, όν, deaf, dumb.

Λ.

Λακεδαιμόνιος, ου, a Lacedemonian.

λαλέω, ᾧ, ἡσώ, to talk, to speak.

λάλος, ου, ό, ἡ, talkative, loquacious.

λαμβάνω, λήψομαι, εἴληφα, εἴλημμαι, εἴληφθην,

Aor. Act. ἔλαβον, to take, to receive.

λαμπάς, ἄδος, ἡ, a torch.

λαμπρός, ά, όν, (λάμπω, to shine) splendid, brilliant.

λανθάνω, λήσω, λέληθα, λέλησμαι, (root λάθω,

λήθω) to be concealed, to escape notice ; λαν-

θάνω σε τοῦτο ποιῶν, I escape your notice do-

ing this, i. e. *I do this without your knowledge.*

λέαινα, ης, ἡ, a lioness.

λέγω, λέξω, *Perf. Pass.* λέλεγμαι, ἐλέχθην, to speak, to say.

λείβω, ψω, to pour, to distil ; *Mid.* λείβομαι, to flow, to trickle.

λείπω, ψω, λέλοιπα, *Lat. Perf.* λέλειφα, to leave.

Λερναῖος, α, ου, Lernæan.

λευκός, ἡ, όν, white.

λέων, οντος, ό, a lion.

λήγω, ξω, to stop, to cease.

λήθη, ης, ἡ, forgetfulness. Λήθη, Lethe, the river of oblivion in Hades.

λίθος, ου, ό, a stone.

λιμήν, ένος, ό, a harbour.

Λίνος, ου, Linus.

λογίζομαι, ίσομαι, (λόγος) to reckon, to estimate, to consider.

λόγος, ου, ό, (λέγω) speech, reason, an account.

λοιπός ἡ, όν, (λείπω, to leave) what is left, rest, remaining; τὰ λοιπά, the remaining things, the rest; τοῦ λοιποῦ (sc. χρόνου), for the future.

λούω, λούσω, Perf. Pass. λέλουμαι, to wash (*particularly the body*; to wash the hands, νίπτω· to wash clothes, πλύνω); Mid. λούομαι or λοῦμαι, to wash one's self.

λόφος, ου, ό, a summit, a hill.

Λύκιος, ου, ό, Lycius.

λύκος, ου, ό, a wolf.

Λυκοῦργος, ου, ό, Lycurgus.

λυπέω, ήσω, λελύπηκα, (λύπη), to grieve, to afflict; Mid. λυπεῖσθαι, to grieve, to be distressed.

λύπη, ης, ἡ, grief, pain.

λύχνος, ου, ό, a lamp.

M.

μάζα, ης, ἡ, barley bread, a cake.

μάθημα, ατος, τό, (μανθάνω, to learn) any thing learned, knowledge, learning.

μάθησις, εως, ή, the act of learning, learning, instruction.

μαθητής, οῦ, ό, a learner, a scholar.

Μαῖα, ας, ή, Maia.

Μαίανδρος, ου, ό, Mæander, a river in Asia Minor.

μαίνω, μανῶ, μέμνηνα, to madden; *Mid.* μαίνομαι, to be phrensied, to rave.

μάκαρ, αρος, ό, ή, happy, blest.

μακάριος, α, ου, happy.

Μακεδονία, ας, ή, Macedonia.

μακρός, ά, όν, long.

μάλα, very much; μαῖλλον, more.

μάλιστα, most, especially, in the highest degree.

Μανδάνη, ης, ή, Mandane.

μανθάνω, μαθήσομαι, μεμάθηκα, *Aor.* ἔμαθον, to learn, to understand.

μανία, ας, ή, madness.

Μαντίνηια, ας, ή, Mantinea.

Μαρσύας, ου, ό, Marsyas.

μαστιγόω, ώσω, (μάστιξ, a whip) to whip, scourge.

μάχη, ης, ή, a fight, a battle.

μάχομαι, μαχέσομαι and μαχοῦμαι, μεμάχημαι, to fight.

μέγας, μεγάλη, μέγα, great; *Comp.* μείζων, greater; *Sup.* μέγιστος, greatest.

μέγα, *Neut.* used adverbially, greatly.

μέγεθος, εος, τό, greatness.

μέθη, ης, ή, drunkenness.

μείζων, ονος, ό, ή, greater. *See μέγας.*

μειράκιον, ου, τό, a young man, a boy.

μέλας, αινα μέλαν, black.

μελέτη, ης, ή, (μελετάω, to exercise) a practising, training, care.

μέλι, ιτος, τό, honey.

μέλισσα and μέλιττα, ης, ή, a bee.

μέλλω, μελλήσω, to be about to do, to delay; τό μέλλον, τὰ μέλλοντα, that which is about to be, the future.

μέμφομαι, μέμψομαι, to blame, to censure.

μέν, a particle corresponding to our indeed, to be sure, in constructions like the following; κατηγορεῖ μὲν ἐμοῦ, κρίνει δὲ τοῦτον, he accuses indeed me, but places this man on trial; ἀγαθὸς μὲν, δυστυχὴς δέ, good to be sure, but unfortunate. *It is generally used with δέ, and indicates a contrast frequently too slight to be expressed in English.*

μένω, μενῶ, μεμένηκα, to remain.

μέσος, η, ου, middle in the midst.

μεταβάλλω, βαλῶ, βέβληκα, (βάλλω) to change.

μεταβολή, ῆς, ή, change.

μεταπέμπω, ψω, (πέμπω) to send after; more common in the Mid. μεταπέμπομαι, to send for.

μετατίθημι, θήσω, τέθεικα, (τίθημι) to remove, to transfer, to change; Mid. μετατίθεμαι, to change one's self.

μέχρις and μέχρι, until.

μή, not, lest; used like the Latin ne, not for an

absolute negative (for which οὐ is employed), but conditionally; hence used in prohibitions and dependent propositions; μη λέγε, μη λέξης, do not speak.

μηδέ, (μή, δέ) neither, not even; differs from οὐδέ as μή differs from οὐ.

μηδεῖς, μηδεμία, μηδέν, no one; it differs from οὐδεῖς as μή from οὐ.

μηδέποτε, (μηδέ, πότε) never.

Μηῆδος, ου, a Mede.

μήν, in truth, assuredly, moreover.

μήτε, (μή, τέ) both not, neither.

μήτηρ, έρος, ή, a mother.

μίγνυμι, μίξω, μέμικμαι, to mingle.

μικρός, ά, όν, little, small.

Μιλτιάδης, ου, ό, Miltiades.

μιμητής, οὔ, ό, (μιμέομαι, to imitate) an imitator.

μιμνήσκω, μνήσω, (μνάω) to remind; Mid. μι-

μνήσκομαι, μνήσομαι, μέμνημαι, to remember.

μισάνθρωπος, ου, ό, ή, (μισέω, to hate, άνθρωπος) a misanthrope.

μισέω, ὤ, ήσω, μεμίσηκα, to hate.

μισθός, οὔ, ό, wages, a reward.

μισολόγος, ου, ό, ή, a hater of knowledge, a skeptic.

μνημα, ατος, τό, (μνάω) a memorial, a monument.

Μνημοσύνη, ης, ή, Mnemosyne, the mother of the muses; memory.

μόλις, scarcely, with difficulty.

μόνιμος, ου, ό, ή, (μένω) abiding, permanent.

μόνος, η, ον, alone, sole.

μουσα, ης, ή, a muse.

μῦθος, ου, ό, a speech, discourse, fiction, fable.

Μυσός, οῦ, ό, a Mysian.

μωρία, ας, ή, stupidity, folly.

N.

ναί, yes, certainly.

Νάξος, ου, ό, Naxos.

ναός, οῦ, ό, a temple.

ναύτης, ου, ό, (ναῦς) a sailor.

νεανίας, ου, ό, a youth.

Νεῖλος, ου, ό, the Nile.

νεκρός, οῦ, ό, the dead.

νέος, α, ον, young, new ; οἱ νέοι, the youths.

νεφέλη, ης, ή, a cloud.

νεώς, ώ, ό, a temple.

νησος, ου, ό, an island.

νικάω, ᾧ, ήσω, νενίκηκα, to conquer.

νίκη, ης, ή, conquest, a victory.

νομίζω, ίσω, (νόμος, law) to establish by law ;

to think, to believe.

νόμος, ου, ό, a law.

νόος νοῦς, νόου νοῦ, ό, understanding, mind.

νόσος, ου, ό, disease.

νῦν, now.

νύξ, νυχτός, ή, night.

Ξ.

Ξενίας, ου, ό, Xenias.

Ξενοκράτης, ους, ό, Xenocrates.

Ξενοφῶν, ὦντος, ό, Xenophon.

Ξέρξης, ου, ό, Xerxes.

ξεστός, ή, ου, (ξέω) polished.

ξίφος, εος, τό, a sword.

ξυμβουλία, ας, ή, counsel, advice.

O.

ό, ή, τό, the ; ό μέν, the one ; ό δέ, the other.

όδε, ήδε, τόδε, this, this here ; ήδε ή άκτή έστιν, here is the shore.

όδός, ού, ή, a way, a road.

όδούς, όντος, ό, a tooth.

όθεν, from whence.

οἶδα, I know, ήδειν, I knew ; *Subj.* εἶδῶ, *Opt.* εἰδείην, *Imp.* ἴσθι, *Inf.* εἰδέναι, *Part.* εἰδώς. *This verb is the Ear. Perf. of* εἶδω, to see.

οἰκέτης, ου, ό, (οἶκος) a domestic, a servant, a slave.

οἰκέω, ῶ, ήσω, ὠκηκα, to dwell, to inhabit.

οἰκήτωρ, ορος, ό, an inhabitant.

οἰκία, ας, ή, a house.

οἶνος, ου, ό, wine.

οἶομαι *contr.* οἶμαι, οἰήσομαι, ὠήθην, to think, to suppose.

οἶσω, *Fut. of* φέρω.

οἶος, α, ου, qualis, *correlative of* τοῖος, of what kind, of what sort.

ὀκτώ, eight.

ὀλίγος, η, ου, little ; ὀλίγοι, αι, α, few.

ὀλλυμι, ὀλῶ, ὀλώλεκα, to destroy ; *Mid.* ὀλλυμαι,

Aor. ὠλόμην, to perish; *Ear. Perf.* ὤλωλα, I am undone.

ὅλος, η, ον, whole, entire.

"Ομηρος, ον, ό, Homer.

ὀμιλέω, ὦ, ἤσω, ὀμίληκα, (ὀμιλος) to be in company with, to associate with.

ὄμμα, ατος, τό, (ὀπτομαι) a sight, the eye.

ὅμοιος, α, ον, similar.

ὁμοίως, similarly.

ὀνειδίζω, ίσω, (ὀνειδος) to reproach.

ὀνειδος, εος, τό, reproach.

ὄνομα, ατος, τό, a name.

ὀξύς, εῖα, ύ, sharp.

ὅπη, where, how, in what manner.

ὅπλον, ον, τό, a weapon.

ὅπως, (ὥς) in what manner, how; that, in order that.

ὁράω, ὦ, *Fut.* ὄψομαι, *Perf.* ἑώρακα, *Ear. Aor.* εἶδον, to see.

ὀργή, ἥς, ἥ, (ὀρέγω) mental impulse, passion, anger.

ὀργίζομαι, to be angry.

ὀρέγω, ξω, ὠρεχα, to stretch, to extend; *Mid.* ὀρέγομαι, (to stretch one's self) to strive after, to aim at.

ὀρθός, ἥ, όν, erect, upright, straight; right.

ὄρος, εος, τό, a mountain.

ὅς, ἥ, ό, who, which, what; ὅς ᾧ, whoever; ἐν ᾧ (χρόνῳ), while.

ὀσίως, (ὅσιος) piously.

- ὄσμη, ῥῆς, ῥή, (ὄζω, to smell) a smell, an odor.
 ὅσος, ἡ, ον, *correlative of τόσος*, as much as, as great as ; ὅσοι, as many as.
 ὅστις, ἥτις, ὅ, τι, whoever, whatever, who, what.
 ὅταν, (ὅτε, ἄν), when, *with Subj.*
 ὅτε, when ; ἔσθ' ὅτε, there is when, sometimes.
 ὅτι, that, because.
 οὐ, οὐκ, οὐχ, not.
 οὗ, οἷ, ἐ, (from εἶ) of him, of himself.
 οὔ, where.
 οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἷς) no one.
 οὐδέποτε, (οὐδέ, ποτέ) never.
 οὐκέτι, (οὐκ, ἔτι) no longer.
 οὖν, (*used in connecting a conclusion with the preceding reasoning*) then, therefore.
 οὐποτε, (οὐ, ποτέ) never.
 Οὐρανία, ας, ῥή, Urania.
 οὐρανός, οὖ, ό, heaven.
 οὖς, ὠτός, τό, an ear.
 οὐτε, (οὐ, τέ) neither.
 οὐτοι, certainly not.
 οὗτος, αὕτη, τοῦτο, this. See § 24.
 οὕτως and οὕτω, thus.
 ὄφης, εως, ό, a serpent.
 ὄψον, ου, τό, (ἔψω, to boil) *originally* boiled food, flesh, what was eaten with bread ; *subsequently*, what was used as seasoning, sauce ; *as*, πόνος ὄψον τοῖς ἀγαθοῖς, labor seasons, gives a relish to, our enjoyments.

II.

πάθος, εος ους, τό, (πάσχω) a passion, an affection.
 παιδεία, ας, ή, (παῖς) education, discipline, training, instruction, science.

παῖς, παιδός, ό, ή, a child, a boy, a girl, a slave.

πάλαι, anciently, formerly.

Πάνθεια, ας, ή, Panthea.

πανόπτης, ου, ό, (πᾶν, ὀπτομαι) all-seeing.

πανταχόθεν, from every quarter.

πανταχοῦ, everywhere.

παντοῖος, α, ου, (πᾶς) of all sorts, manifold.

πάππος, ου, ό, (πάππας) a grandfather.

παραγίγνομαι, γενήσομαι, γεγένημαι, (γίγνομαι)
 to be present, to come to.

παράδειγμα, ατος, τό, (παραδείκνυμι) a pattern,
 a model, an example.

παράδεισος, ου, ό, a pleasure-garden, a park in
 which wild animals are kept.

παραλαμβάνω, λήψομαι, εἴληφα, (λαμβάνω) to
 take to one's self, to receive what is handed
 down.

παρασκευάζω, άσω, (σκευάζω, σκεῦος) to prepare,
 to provide, furnish.

παρειά, ας, ή, a cheek.

παρειμι, ἔσομαι, (παρά, εἰμί, to be) to be pres-
 ent; οἱ παρόντες, those present.

παρειμι, (παρά, εἶμι, to go) to come to, to
 come forward, to pass by.

παρέρχομαι, ἐλεύσομαι, παρελήλυθα, (ἔρχομαι)

to come to, to pass by *or* beyond; *Aor.* παρῆλθον.

παρέχω, ἔξω, παρέσχηκα, to hold near, to present, to furnish.

παρίστημι, στήσω, παρέστηκα, (ἵστημι) to place near, by, *or* with; *Aor.* παρέστην, I stood near, by the side of; παρέστηκα, I stand near, by.

Παρνασσός, οὔ, ό, Parnassus.

πᾶς, πᾶσα, πᾶν, all, every.

Πασίων, ωνος, ό, Pasion.

πατήρ, έρος, ό, a father.

πατρίς, ίδος, ή, native land, country.

παύω, σω, πέπαυκα, to cause to cease, to cause to stop; *Mid.* παύομαι, to stop, to cease.

πείθω, σω, πέπεικα, to persuade; πέποιθα, to trust; *Mid.* πείθομαι, to confide in, to yield to, to obey.

Πειθώ, όος οὔς, ή, Peitho, the goddess of persuasion; persuasion.

πειράω, ὤ, άσω, πεπείρακα, (πειρα) to try, to put to the proof; *Mid.* πειράομαι, ὤμαι, to endeavour, to attempt, to try.

Πεισίδαι, ὤν, οί, Pisidians.

πέμπω, ψω, πέπομψα, to send, to conduct.

πενία, ας, ή, (πένω, πονέω, to labor) poverty.

πέντε, five.

πέπλος, ον, ό, a robe, a garment.

περιέρχομαι, ἐλεύσομαι, ἐλήλυθα, (έρχομαι) to go round, to surround.

περικαταρρήγνυμι, ρρήξω (περί, κατά, ρήγνυμι) to tear in pieces all around.

περίλνπος, ου, ό, ή, (περί, λύπη) excessively
grieved, deeply sorrowing.

περιπατέω, ὤ, ήσω, (περί, πατέω) to walk about.

περιχαρής, έος, (περί, χαίρω) immoderately joyful.

Πέρσης, ου, ό, a Persian.

πέτρα, ας, ή, a rock.

Πήγασος, ου, ό, the horse Pegasus (from πηγή,
a fountain, πηγάζω, as having caused a foun-
tain to spring on Mt. Helicon by a stroke of
his hoof).

πηγή, ης, ή, a fountain, a source.

πήρα, ας, ή, a travelling sack, a wallet.

πῆχυς, εως, ό, an elbow, an arm, a cubit.

πικρός, ά, όν, sharp, bitter.

πίνω, πίομαι, πέπωκα, Aor. έπιον, to drink.

πίπτω, πεσοῦμι, πέπτωκα, Aor. έπεσον, to fall,
to befall, to happen.

πιστεύω, σω, πεπίστευκα, (πείθω) to believe, to
trust.

πιστός, ή, όν, faithful, trustworthy.

Πλάτων, ωνος, ό, Plato.

πλεῖστος, Sup. of πολύς, most.

πληθος, εος, τό, (πλήθω) a multitude.

πλήν, except, with Gen.

πλήρης, εος, ό, ή, (πλέος, πλέω) full.

πληρώω, ὤ, ώσω, πεπλήρωκα, to fill.

πλοῖον, ου, τό, (πλέω, to sail) a ship.

πλούσιος, α, ον, rich.

πλουτέω, ὤ, ήσω, πεπλούτηκα, to be rich.

πλοῦτος, ου, ό, (πλόετος, from πολύς and έτος,
an abundant year) wealth.

Πλούτων, ωνος, ό, Pluto, God of the infernal regions.

ποιέω, ήσω, πεποίηκα, to do, to make; εὖ ποιεῖν, to do well, to benefit; Mid. ποιοῦμαι, to make to one's self.

ποίημα, ατος, τό, a thing made, a work, a poem.

ποιητής, ου̃, ό, a maker, a poet.

ποῖος, α, ον, of what sort, what.

ποιμήν, ένος, ό, a shepherd.

πολέμιος, α, ον, (πόλεμος) hostile; οἱ πολέμιοι, the enemy.

πολεμικός, ή, όν, warlike.

πόλεμος, ου, ό, war.

πόλις, εως, ή, (πολύς, many) a city, a state.

πολλάκις, often, many times.

πολυάνθρωπος, ου, ό, ή, (πολύς, άνθρωπος) populous.

πολυμαθής, έος, ό, ή, (πολύς, μανθάνω) learned.

πολύς, πολλή, πολύ, much, many.

πονηρός, ά, όν, (πονέω) bad, malignant, depraved.

πόνος, ου, ό, (πένω) work, labor.

Ποσειδών, ωνος, ό, Neptune, God of the sea.

ποταμός, ου̃, ό, a river.

πότε, when.

ποτέ, once, at some time, at any time, ever.

πούς, ποδός, ό, a foot.

πραγμα, ατος, τό, a thing done, a deed; a thing, an affair.

πράσσω and πράττω, ξω, πέπραχα, to act, to manage, to be engaged in, to do; εὖ πράττειν, to be prosperous.

- πρέπει*, (*πρέπω*) it is becoming, it is befitting.
πρέσβυς, *υος*, and *εος*, *Poet.* for *πρεσβύτης*, old, an old man.
πρεσβύτερος, *α*, *ον*, (*Comp. of πρέσβυς*) older, an elder, and *πρεσβύτατος*, *η*, *ον*, *Sup.* oldest.
πρίν, before.
προάγω, *άξω*, (*πρό*, *άγω*) to lead forward, to go forward, to precede.
πρόβατον, *ον*, *τό*, a sheep.
προδίδωμι, *δώσω*, *δέδωκα*, *δέδομαι*, (*δίδωμι*) to give up, to betray.
προδοτής, *ον*, *ό*, a betrayer, a traitor.
προλέγω, *ξω*, *Perf. Pass. προλέλεγμαι*, (*λέγω*) to speak before, to foretell.
προσέρχομαι, *ελεύσομαι*, *εήλυνθα*, *Aor. προσήλθον*, to come to, to approach.
προσλαμβάνω, *λήψομαι*, *εΐληφα*, *Aor. προσέλαβον*, (*λαμβάνω*) to take in addition, to take to one's aid.
πρότερος, *α*, *ον*, (*Comp. from πρό*) prior, earlier.
προφήτης, *ον*, *ό*, (*πρό*, *φημί*) a foreteller, a prophet.
πρῶτος, *η*, *ον*, (*Sup. of πρό*) first; *τὸ πρῶτον*, at first; *πρῶτον*, first, *adverbially*.
πτηνός, *ή*, *όν*, (*πιῆναι*, *πέτομαι*) winged.
Πυθαγόρας, *ον*, Pythagoras.
πύλη, *ης*, *ή*, a gate.
πυνθάνομαι, *πεύσομαι*, *πέπυσμαι*, to inquire, to learn by inquiry; *Aor. ἐπυνθόμην*.
πῦρ, *πυρός*, *τό*, fire.

πώποτε, ever, at any time ; οὐ πώποτε, not at any time, never.

πῶς ; how ? in what manner ?

πως *enclitic*, somehow ; ὡδέ πως, somehow so.

P.

ῥάδιος, α, ον, *Comp.* ῥαδίων and ῥάων, *Sup.* ῥάδιστος and ῥᾶστος, easy ; *adv.* ῥᾶον, more easily.

ῥάθυμος, ον, (ῥάδιος, θυμός) careless, slothful.

ῥέω, ῥεύσομαι, to flow ; *Aor. Pass.* ἔρρόην, hence *Perf. Act.* ἔρρόνηκα.

ῥέω, εἶρηκα, εἶρημαι, to speak, to say ; *Fut.* ἔρῶ, from εἶρω, *Aor.* εἶπον.

ῥήτωρ, ορος, ὁ, (ῥέω) a speaker, an orator, a rhetorician.

ρίζα, ης, ἡ, a root.

ῥώμη, ης, ἡ, (ῥόω, ῥώννυμι) bodily vigor, strength.

Σ.

Σάρδεις, εων, αἱ, Sardis.

σεαντοῦ, ἧς, of thyself, of thee.

σελήνη, ης, ἡ, the moon.

σημαίνω, ανῶ, *Aor.* ἐσήμηνα, (σηῖμα, a sign) to point out, to indicate.

σιγάω, ῶ, ἥσω, σεσίγηκα, to be silent.

σιγή, ἧς, ἡ, (σιγάω) silence.

Σικελία, ας, ἡ, Sicily.

σιωπάω, ῶ, ἥσω, σεσιώπηκα, to be silent.

σκέλος, εος, τό, a leg.

σκηνή, ἧς, ἡ, a tent.

σκηνόω, ὦ, ὦσω, ἐσκήνωκα, to pitch a tent, to inhabit, to dwell.

σκιά, ᾤς, ἡ, a shadow.

σοφία, ας, ἡ, (σοφός) wisdom, skill in any art or science.

σοφιστής, οὔ, ὁ, (σοφός) a wise man, a sophist.

σοφός, ἡ, ὄν, wise, skilful, accomplished.

σπάω, ὦ, ἄσω, to draw.

σπουδαῖος, α, ον, (σπουδή, zeal) zealous, diligent, good.

στάσις, εως, ἡ, (στάω, ἵστημι) a placing, a standing, a rising; a party, faction, sedition.

σταυρός, οὔ, ὁ, (ἵστημι, to place) a pale fixed upright; a stake, a cross.

στενός, ἡ, ὄν, (στένω) narrow.

στέργω, ξω, ἔστερχα and ἔστοργα, to love, *properly with natural affection*; to be satisfied.

στοά, ᾤς, ἡ, a porch, a gallery.

στόλος, ου, ὁ, (στέλλω) a sending, an armament, an equipment.

στόμα, ατος, τό, a mouth.

στράτευμα, ατος, τό, (στρατός) an army.

στρατηγός, οὔ, ὁ, (στρατός, ἄγω) a general, a commander.

στρατιώτης, ου, ὁ, a soldier.

σύ, σοῦ, thou.

συγκαλέω, ὦ, ἔσω, συγκέκληκα, (καλέω) to call together.

Συέννεσις, εως, ὁ, Syennesis.

συλλαμβάνω, λήψομαι, συνείληφα, συνέλαβον

(λαμβάνω) to take together with, to aid, to seize upon.

συλλέγω, ξω, συνείλοχα, συνείλεγμαι (σύν, λέγω) to collect, to bring together.

συμβαίνω, βήσομαι, συμβέβηκα, συνέβην, (βαίνω) to come together, to happen; συμβαίνει, it befalls, it happens.

συμφορά, ᾤς, ἥ, (συμφέρω). a bringing together, an event, a calamity.

συναγωνίζομαι, ίσομαι, (ἀγωνίζομαι) to contend together with, to aid.

συναναβοάω, ὦ, ἦσω, βεβόηκα, (σύν, ἀνά, βοάω) to cry out together with.

συνανίστημι, (σύν, ἀνά, ἵστημι) στήσω, ἔστηκα, to place up together with; *Mid.* to rise up with.

συναποθνήσκω, θανοῦμαι, τέθνηκα, to die together with.

συνείδω, σύννοια, to be conscious of, to know; *Fut.* συνειδήσω from συνειδέω.

συνήθεια, ας, ἥ, (σύν and ἥθος, custom) intercourse, association.

σύννομος, ου, ό, ἥ, (σύν, νέμω, to feed) pasturing together.

Συρακούσιος, α, ον, Syracusan.

σύσκιος, ου, ό, ἥ, (σύν, σκιά, a shadow) shady.

συχνός, ἥ, όν, dense, thick, much.

σφαιροειδής, έος, οῦς, (σφαῖρα, a ball, a sphere) spherical.

σφαλερός, ά, όν, (σφάλλω, to cause to reel, to deceive) deceitful.

σφάττω (*same as σφάζω*), ξω, ἔσφαγμαι, to slaughter, to stab.

Σφίγξ, γγός, ἡ, Sphinx.

σχολάζω, άσω, (σχολή, leisure) to be at leisure, to have leisure for any thing; *hence*, to devote one's time to, to attend to, to study.

σώζω, σω, σέσωκα, σέσωμαι and σέσωσμαι, (σῶς, safe) to save, to deliver.

Σωκράτης, εος ους, ό, Socrates.

Σωκρατικός, ό, the Socratic philosopher.

σῶμα, ατος, τό, a body.

σωτήρ, ἥρος, ό, (σώζω) a preserver, a deliverer.

σωτηρία, ας, ἡ, the act of preserving, safety, deliverance.

σωφρονέω, ήσω, (σώφρων) to be of sound mind, to be sober.

σωφροσύνη, ης, ἡ, (σώφρων) soundness of mind, sobriety, discretion.

σώφρων, ονος, ό, ἡ, (σῶς, φρήν) of sound mind, sober, temperate, discreet; *Comp.* σωφρονέστερος, *Sup.* σωφρονέστατος.

T.

τάλαντον, ου, τό, (ιτάω) a pair of scales; weight, that which is weighed, a talent.

Τάνταλος, ου, ό, Tantalus.

Τάρταρος, ου, ό, Tartarus, the lowest and darkest part of the infernal regions.

τάσσω, ξω, τέταχα, τέταγμαι, to station, to arrange.

ταῦρος, ου, ό, a bull.

τάχιστος, η, ον, *Sup. and*
ταχίων and θάσσων or θάπτων, Comp. from
ταχύς, εἶα, ύ, swift ; ὡς τάχιστα, as quickly as
possible, immediately.

τεῖχος, εος ους, τό, a wall.

τέκνον, ου, τό, (τίκτω, to bring forth) a child.

τελευτάω, ἦσω, τετελεύτηκα, (τέλος, end) to end,
 to finish ; *with ellipsis of βίον, to die.*

τελευτή, ἦς, ἡ, an end, death.

τέλος, εος ους, τό, an end, accomplishment.

τέμνω, τεμῶ, τέμνηκα, τέμνημαι, *Aor. Act. ἔτα-*
μον, to cut.

τέρην, εйна, τέρεν, (τέρω, τείρω, to rub) rubbed,
 made smooth ; *hence tender, soft, delicate.*

τέρψις, εως, ἥ, (τέρπω, to delight) delight, satis-
 faction.

τέχνη, ης, ἡ, (probably from τέκω, τίκτω, akin
 to τεύχω) art.

τίθημι, θήσω, τέθεικα, (θέω) to place, to put.

τίκτω, τέξω commonly τέξομαι, τέτοκα, (τέκω) to
 bring forth, to produce.

τιμάω, ᾧ, ἦσω, τετίμηκα, τετίμημαι, (τιμή) to es-
 timate, to value, to honor.

τιμή, ἦς, ἡ, (τίω) estimation, value, price, honor.

τίμιος, α, ον, honorable, esteemed.

τιμωρέω, ἦσω, τετιμώρηκα, (τιμωρός, τιμή) to aid,
 to assist, to punish ; *Mid. τιμωρόμαι, to aid*
one's self against any one, to avenge one's
self, to punish.

τιμωρία, ας, ἡ, succour, vengeance, punishment.

τίνω, τίσω, τέτικα, τέτιμαι, (τίω) to estimate, to value ; to pay the price of any thing, to ex-
piate, to pay a penalty.

τις, τι, τινός, any one, some one, a certain one.

τίς, τί, τίνος, who ? what ?

τίσις, εως, ή, (τίω) estimation, valuation ; com-
monly punishment, revenge.

Τισσαφέρνης, εος ους, ό, Tissaphernes, a Persian
satrap.

τοιούτος, τοιαύτη, τοιούτο and τοιούτον, (a length-
ened form of τοῖος) such, such like.

τολμάω, ήσω, τετόλμηκα, (τόλμα, τλάω) to bear,
to endure, to dare.

τόπος, ου, ό, a place, a site.

τράπεζα, ης, ή, a table.

τρέπω, ψω, τέτροφα, to turn ; *Mid.* τρέπομαι, to
turn one's self, to turn *intrans.*

τρέφω, θρέψω, τέτροφα, τέθραμμαι, έθρέφθην and
έτράφην, to nourish.

τρέχω, δραμοῦμαι, δεδράμηκα, έδραμον, (δρέμω)
to run.

τρίβω, ψω, τέτριφα, τέτριμμαι, to rub, to wear
away, to beat, to spend ; *elliptically*, to spend
time, to follow any pursuit.

τριήρης, εος ους, ή, (τρίς, άρω, to fit) an *Adj.* used
with *ellipsis of ναῦς*, a ship with three benches
of oars on each side, a trireme, a galley.

τρίτος, η, ον, the third.

τρόπος, ου, ό, (τρέπω) a turning, a mode, man-
ner, turn of mind, disposition.

τύπος, ου, ό, (τύπτω) a blow, a mark made by a blow ; hence, a mark, impression, form, figure ; an image, model, pattern.

τύπτω, ψω, τέτυφα, τέτυμμαι, to strike, to beat.

τυραννίς, ίδος, ή, (τύραννος) arbitrary power, sovereignty, dominion.

τυφλός, ή, όν, blind.

τύχη, ης, ή, (τύχω) chance, fortune.

Υ.

υγία, ας, ή, (ύγιής) health, soundness.

ύδρα, ας, ή, a hydra, a water-serpent.

ύδωρ, ατος, τό, (ύω, to make wet, to rain) water.

υίός, ού, ό, a son.

υπερμεγέθης, εος, ό, ή, (υπέρ, μέγεθος) exceedingly great.

υπεροράω, ω, ύπομαι, ωμμαι, υπερεϊδον, (υπέρ, οράω) to look over, to overlook, to despise.

υπνος, ου, ό, sleep.

υπτιος, α, ον, (υπό) bent backwards, laid on the back.

υστεραϊος, α, ον, (ύστερος) on the following day.

ύστερον, afterwards.

υψηλός, ή, όν, (ύψος, height) high, lofty.

ύψος, εος, τό, height.

Φ.

φαίνω, φανώ, πέφαγκα, Aor. έφηνα, to show, to make to appear ; Mid. φαίνομαι, to appear ; Ear. Perf. πέφηνα, I have appeared.

φανερός, ά, όν, manifest, plain.

φάρμακον, ου, τό, a medicine, a drug, a poison.

φαῦλος, η, ον, bad, worthless, vile.

φέρω, οἶσω, ἐνήνοχα, ἐνήνεγμα, Aor. ἤνεγκα and ἤνεγκον, to bear, to bring; Mid. φέρομαι, to bear one's self, to rush on; φέρε, come on.

φεύγω, φεύξομαι, πέφευγα, Aor. ἔφυγον, to flee.

φήμη, ης, ή, (φημί) a saying, report, reputation.

φημί, φήσω, Imp. ἔφην with Aor. signification, to say, declare, to affirm.

φθονέω, ὤ, ήσω, (φθόνος, envy) to envy.

φιλόανθρωπος, ου, ό, ή, (φίλος, άνθρωπος) that loves mankind, benevolent, philanthropic.

φιλαργυρία, ας, ή, (φίλος, ἄργυρος) love of money, avarice.

φιλέω, ὤ, ήσω, πεφίληκα, to love.

φιλία, ας, ή, attachment, love, friendship.

Φίλιππος, ου, ό, Philip.

φιλομαθής, έος, ό, ή, (φίλος, μανθάνω) fond of learning.

φιλοπονέω, ὤ, ήσω, (φίλος, πόνος) to love labor, to be industrious.

φιλοπονία, ας, ή, love of labor, diligence.

φιλόπονος, ου, ό, ή, fond of labor, industrious, diligent.

φίλος, ου, ό, a friend.

φιλοσοφία, ας, ή, love of wisdom or of an art, philosophy.

φιλόσοφος, ου, ό, (φίλος, σοφία) a lover of wisdom, a philosopher.

φιλόψυχος, ου, ό, ή, (φίλος, ψυχή) loving life, timid.

φλυαρέω, ᾧ, ήσω, (φλύαρος, φλύω, to boil over, to bubble) to prate, to talk idly.

φοβέω, ᾧ, ήσω, πεφόβηκα, (φόβος) to terrify ;
Mid. φοβέομαι, οὔμαι, to fear.

φόβος, ου, ό, (φέβω, φέβομαι) fear.

Φοινίκη, ης, ή, Phœnicia.

Φοίνιξ, ικος, ό, a Phœnician ; the palm tree ; the fruit of the palm, the date.

φουτάω, ᾧ, ήσω, to go back and forth, to frequent ; *often* to go to school.

Φόρκος, ου, ό, Phorcus.

φρόνησις, εως, ή, (φρονέω) understanding, intelligence, prudence.

φρόνιμος, ου, ό, ή, (φρήν, mind) intelligent, prudent.

φυλακή, ης, ή, (φυλάσσω) guarding, watching, a guard, a prison.

φυλάττω, ξω, πεφύλαχα, to watch, to guard ;
Mid. φυλάττομαι, to be on one's guard, to beware of.

φύσις, εως, ή, (φύω) the act of producing, generation, nature.

φύω, φύσω, πέφυκα, to produce ; *Mid.* φύομαι, to spring into existence, to grow ; πέφυκα and ἔφην, to be by nature, to be constituted.

Φωκίων, ωνος, ό, Phocion.

φωνή, ης, ή, a sound, a voice.

φῶς, φωτός, τό, light.

X.

χαίρω, χαιρήσω, κεχάρηκα, κεχάρημαι, to rejoice.

χαλεπός, ή, όν, hard, difficult.

χαρά, ας, ή, (χαίρω) joy.

χαρίεις, εσσα, εν, (χάρις) graceful, charming, elegant, agreeable.

χάρις, ιτος, ή, (χαίρω) that which gives delight, grace, beauty, a favor.

χείρ, χειρός, ή, a hand.

χείριστος, η, ον, *Sup. of* κακός, worst.

χήνιος, α, ον, (χήν, a goose) pertaining to a goose.

χιτών, ώνος, ό, an under garment, a tunic.

χράσμαι, ωμαι, (χράω) χρήσομαι, κέχρημαι, to use.

χρεία, ας, ή, (χράω) need, use.

χρεών, τό, (*indeclinable*) necessity, fate, destiny.

χρή, *Impers.* it behooves, it is necessary, *Lat.* oportet.

χρήμα, ατος, τό, (χράω) a thing that is used, a thing ; *Pl.* χρήματα, possessions, treasures.

χρήσιμος, η, ον, useful.

χρόνος, ου, ό, time.

χρυσίον, ου, τό, and χρυσός, οῦ, ό, gold.

χρυσόμαλλος, ου, ό, ή, (χρυσός, μαλλός) having a golden fleece.

χωλός, ή, όν, lame.

χώρα, ας, ή, a region, a space.

χωρέω, ῶ, ήσω, κεχώρηκα, to have room, to hold, to give room for, to retire, to go.

Ψ.

ψυχή, ἧς, ἡ, life, the soul.

Ω.

ὥς, as.

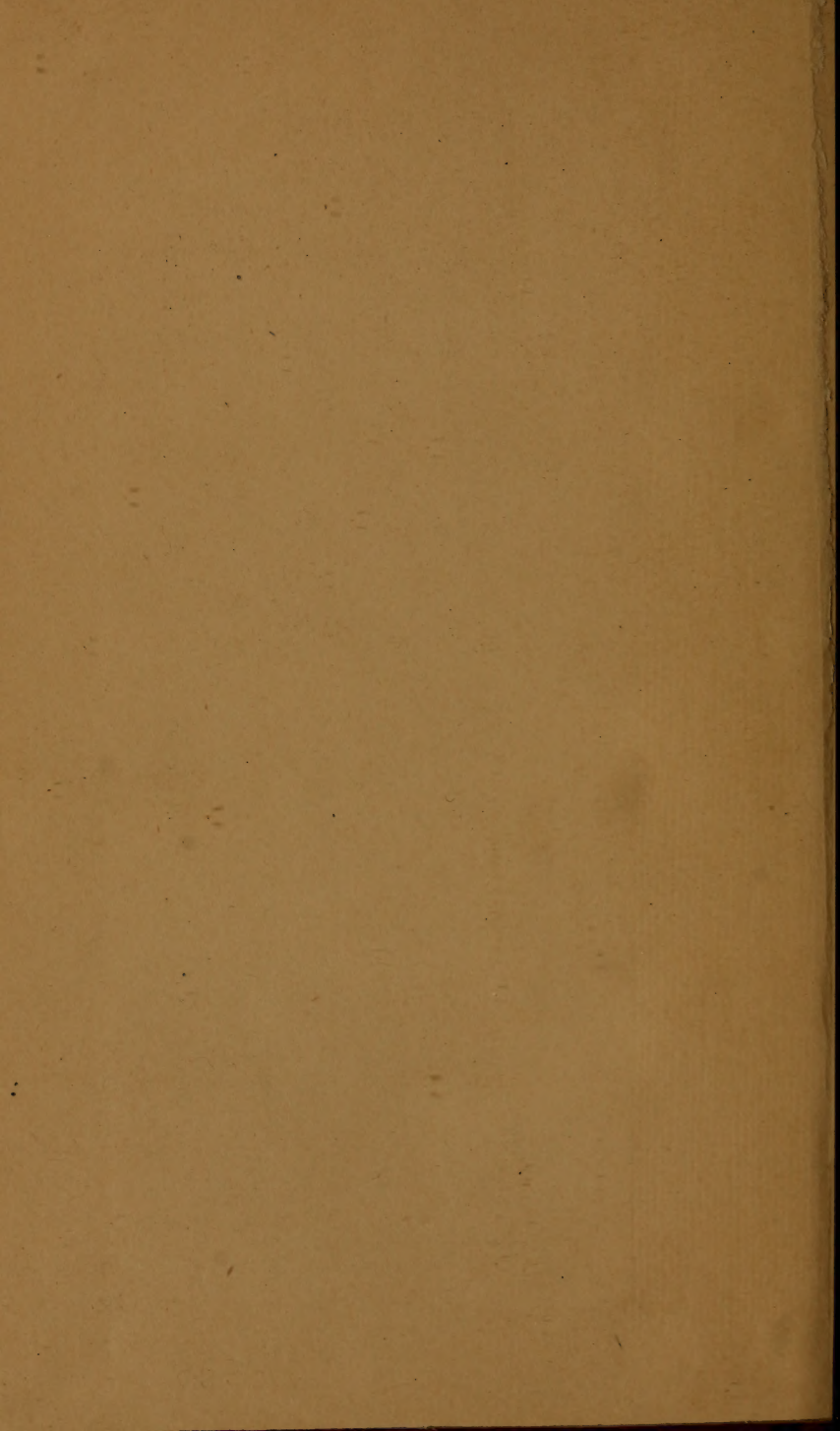
ὥστε, so as, so that.

ERRATA.

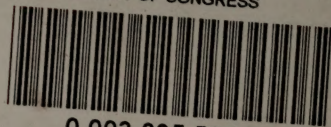
Page 23, line 1, for § 61, read § 65.
“ “ “ 2, “ § 75, “ § 79.







LIBRARY OF CONGRESS



0 003 035 529 5 ●